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VISITS TO THE
MOST HOLY SACRAMENT, &c.

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VISITS

TO THE

MOST HOLY SACRAMENT,

AND

TO THE BLESSED VIRGIN,

FOR EVERY DAY IN THE MONTH.

ASPIRATIONS OF LOVE TO JESUS IN THE MOST HOLY SACRAMENT;

ASPIRATIONS OF DIVINE LOVE.

TO WHICH ARE ADDED

Prayers to the Blessed Virgin for every day in the week.

TRANSLATED FROM THE ITALIAN OF

ST. ALPHONSUS LIGUORI.

REVISED BY

A CATHOLIC CLERGYMAN.

WITH APPROBATION.

LONDON:
T. JONES, 63, PATERNOSTER ROW.
1849.

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APPROBATION.

We hereby give our approbation to this work, and recommend it to the piety of the Faithful.

✠ NICHOLAS,

Bishop of Melipotamus, V. A. L.

London,

May 14, 1849.

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We can bear testimony to the piety and learning of the translator of this little book, and recommend it to the Faithful.

✠ GEORGE J. P. BROWNE,

R. C. Bishop of Elphin.

Feast of the Ascension,

1849.

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TO THE

IMMACULATE MOTHER OF GOD.

Most Blessed Queen,

I do not know to whom I can better dedicate this little book, which treats of the love of thy Son, than to thee, my most dear Mother, who, amongst all creatures, wert the first lover of Jesus.

By this little offering which I make to thee, and which has been composed for the sole purpose of making souls love Jesus more ardently, I expect to afford great gratification to thy heart, which desires to see Him loved by all as much as He deserves.

To thee, then, such as it is, do I present it: accept it, and protect it by ob-

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taining for all who read this little work, the Grace that they may henceforth correspond, with a greater devotion and with a more tender affection, to the excess of love which our most sweet Saviour has shewn to us in His passion and in the institution of the most Holy Sacrament.

I place then this little book at thy feet, and pray thee to accept as thy own, the gift and the giver, who has for a long time placed in thee, after thy Son, all his hope, and who wishes and hopes always to be happy with thee, and always to call himself the most loving though most unworthy servant,

ALPHONSO DI LIGUORI.

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INTRODUCTION.

Our holy faith teaches us, and requires us to believe, that Jesus Christ is really present in the Blessed Eucharist under the species and appearances of bread. He is thus present on our altars as on a throne of mercy and of love, to give us His grace, and to manifest the love He bears us in being pleased thus to remain with us, hidden, night and day. The church has instituted the festival of the most holy Sacrament, with a solemn octave, to be observed with many ceremonies and processions and expositions,[1] in order that men, by their homage and thanksgivings and aspirations, may gratefully acknowledge and honour this loving presence and con-

[1] These are almost unknown in England and Ireland, though within the last few years some partial attempts have been made, here and there, to follow the universal and touching practice of Catholic countries.—(*Note of English translator.*)

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tinuance of Jesus in the Sacrament of the altar. Alas! how many insults, how much contempt has our loving Redeemer endured and undergoes, every day, in this Sacrament, from the very creatures, for whose sake He remains here on our altars! The author of the book of "Devotions to the Sacred Heart of Jesus" relates the complaint He made of this to His beloved servant, sister Margaret Alacoque. One day, as she was praying before the blessed Sacrament, Jesus permitted that she should see His sacred Heart, on a throne of flames, crowned with thorns and surmounted by a cross; and He said to her, "Here is the Heart Which has so loved mankind, Which has spared nothing, but has even consumed Itself, to shew them Its love; yet, in return, I receive, from most, nothing but ingratitude, irreverence, coldness, sacrilege, and contempt in this Sacrament of love. And to make this yet more painful, their hearts have been consecrated to Me." Jesus then desired that the first Friday after the octave of Corpus Christi should be appointed as a particular festival, in honour of His ador-

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able Heart, when souls who love Him might endeavour to atone, by their homage and devotion, for the insults received from men in this Sacrament; and promised abundant graces and blessings to those who should pay Him this homage.

We are thus led to understand what our Lord formerly said, by the mouth of His prophet, that His delight is to be with the children of men; since He will not leave us, though abandoned and despised by us. This also shews us how pleasing to the Heart of Jesus are they who often visit Him, and remain with Him in churches, where He is present in the adorable Sacrament. He commanded St. Mary Magdalen de Pazzi to visit Him thirty-three times every day, and this loving spouse gladly obeyed, approaching the altar as closely as she could, as is related in her life. But all devout souls who often spend some time before the blessed Sacrament, will tell us of the gifts, the light, the affections they there receive; of the paradise they taste in the presence of their God thus hidden. Father Louis la Nusa, a great missionary

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in Sicily, was, even when young, and still in the world, so attached to Jesus, that it seemed as if he could hardly tear himself from the presence of his beloved Lord, so great was the delight he found there; and being commanded by his director not to remain more than an hour, when that time had elapsed it was as great a violence to his inclinations to separate himself from the bosom of Jesus, as for an infant to tear itself from its mother's breast. The writer of his life says that, when he was forced to go away, he would stand looking at the altar, and turn again and again, as if he could not take leave of his Lord, Whose presence was so sweet and pleasing. St. Aloysius Gongaza was in the same way obliged, under obedience, not to stay before the blessed Sacrament; and when he passed by, and felt himself strongly urged to stop by the sweet attractions of his Lord, he would force himself to proceed, saying with tender love, "Withdraw from me, O Lord, withdraw from me." Here also St. Francis Xavier found strength for his toils in India: while his days were

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spent in helping souls, he would pass much of the night in prayer before the blessed Sacrament. St. John Francis Regis used to do the same; if he sometimes found the church shut, he would console himself by kneeling at the door, in the cold and wet, that he might, at least at a distance, pay his homage to his sacramental Consoler; and when any affliction befel St. Francis of Assissium, he immediately went to communicate it to Jesus in the blessed Sacrament.

The devotion of King St. Wenceslaus to this most holy Sacrament was very tender; he so loved Jesus there present, that, with his own hands, he gathered the corn and the grapes, and made the Hosts and the wine, which were to be used at Mass. Even in winter he often went at night to visit churches in which the blessed Sacrament was kept; and such flames of Divine love were kindled in his soul by these visits, that even his body was warmed by them, and snow which fell upon him lost its excessive coldness. He was aware of this; and it is told of him that he ordered a servant, who accompanied him by night,

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and who suffered much from the severity of the weather, to follow him closely, and tread in his footsteps; and by doing so the servant no longer felt the cold. Many other instances are related of the love which souls attached to God have felt in the presence of the most holy Sacrament; but it will be seen that all the Saints loved this sweet devotion, for we cannot find on earth such exquisite delight, or so rich a treasure as Jesus in the blessed Sacrament. Certainly, of all devotions, that of adoring Jesus under these veils is the most important, inasmuch, as after the actual reception of the sacraments, it is the most acceptable to God, and the most advantageous to ourselves. Devout souls, do not shrink from beginning it. Detach yourselves from the conversation of the world, and every day spend some time —a quarter or half an hour at least—in some church, in the presence of Jesus in the most holy Sacrament. *Taste and see that the Lord is sweet.*[2] Try it, and you will find what great benefit you will derive from it. You will find that the

[2] Ps. xxxiii. 9.

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time you spend devoutly before this Divine Sacrament will be the most useful of your life, and that which will most console you in death, and for Eternity. You will, perhaps, gain more in a quarter-of-an-hour's prayer before the ever-blessed Sacrament, than in all the other spiritual exercises of the day. God does indeed grant, in every place, the petitions of those who pray to Him, for He has promised to do so:—*Ask, and it shall be given you;*[3] but in the most holy Sacrament Jesus dispenses favours more abundantly to those who visit Him. Blessed Henry Susone says that Jesus Christ on our altars listens more than elsewhere to the prayers of the faithful. Nowhere have holy souls made more admirable resolutions than at the feet of this hidden God: who knows that you may not yourself, some day, form there a resolution of giving yourself wholly to God? Out of gratitude to my Jesus, veiled in this great Sacrament, I must, in this little book, declare that, through this devotion of visiting Him in His tabernacles, coldly and imperfectly as I practised it, I with-

[3] Matt. vii. 7.

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drew from the world, where to my misfortune, I had lived to the age of twenty-six. Happy will you be if you can separate yourself from it earlier than I did, and give yourself wholly to that Lord Who has given Himself wholly to you. I repeat it: you will be happy, not only in Eternity, but even in this life. Believe me, all else is folly—banquets, plays, parties, amusements—these are the enjoyments of this world, but they are enjoyments full of bitterness and thorns; trust one who has tried them, and who weeps that he did so. I assure you that the soul by remaining with any degree of recollection, before the blessed Sacrament, receives more comfort from Jesus than the world, with all its pleasures and pastimes, can ever afford. What delight, to be before the altar, with faith, and with even a little tender love, and to speak familiarly to Jesus Christ, Who is there to hear and grant the prayers of those who visit Him; to implore His pardon for the offences we have been guilty of; to lay our wants before Him, as one friend does before another, whom he fully trusts; to beg for

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His grace, His love, His paradise! Above all, what a heaven to make acts of love for this Lord, Who remains on the altar, praying to His Eternal Father for us, and burning with love towards us! For this He is satisfied to be thus hidden, and unknown, and despised by the ungrateful: but of what use are mere words? *Taste and see.*

As regards the visits to the Blessed Virgin Mary, the sentiment of St. Bernard is well known, and commonly held, that "God wills us to have nothing which does not pass through the hands of Mary;" whence Father Suarez declares that it is now the universal opinion of the Church that the intercession of Mary is not only useful, but necessary to obtain favours. "The Church thinks the intercession of the Blessed Virgin useful and necessary." This is confirmed when we observe that the Church applies to Mary the words of holy scripture, making her say: *In me is all hope of life and of virtue, come over to me.*[4] And she adds: *Blessed is the man that heareth me, and that watcheth daily at my gates,*[5] who is diligent

[4] Eccles. xxiv. 25, 26. [5] Prov. viii. 34.

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in presenting himself every day for my powerful intercession; "for he who hath found me hath found life, and shall receive salvation from the Lord." Hence the holy Church rightly makes us call her our common hope, saluting her with the words "Hail, thou, our hope."[6]

St. Bernard, who even called Mary "the whole cause of his hope," says: "Let us seek grace, and let us seek it through Mary;" otherwise, as St. Antoninus says, to ask graces without her intercession is like trying to fly without wings, and we shall obtain nothing.

We read in the works of Father Auriemma of the numberless favours which the Mother of God has obtained for those who have practised the useful devotion of visiting her often in her churches, or before her images and pictures; such as the graces she procured in these visits for the holy Abbot, Blessed Albert M. á Ruperto, and Father Suarez, namely, the gifts of knowledge and understanding by which they became so celebrated in the Church for their learning; the graces she procured for blessed John Berchmans,

[6] In the *Salve Regina.*

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of the Society of Jesus, who every day made a visit to Mary in a chapel of the Roman College, protesting that he renounced all worldly love, to love no other, after God, but the ever-Blessed Virgin, and who had written under the image of this beloved Mother: "I will never rest till I shall obtain a tender love towards my Mother;" the graces she procured for St. Benardin of Siena, who in his youth went also every day to visit her, in a chapel near the gates of the city, saying that this blessed Virgin had won his heart, so that he called her his Beloved, and said he could not help visiting her often: by her means he obtained grace to quit the world, and became a great saint, and the apostle of Italy.

Do you also try, then, to unite with a daily visit to the most holy Sacrament, a visit to Mary in some church, or at least before some devout image, or picture of her, in your own house. If you practise this with love and confidence you may hope to receive great blessings from this most gracious Mother, who, as St. Andrew Cretense says, always returns most liberal gifts for even the smallest homage.

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Mary, my hope, who can ever forget thee? O Queen, have pity on me!

ON SPIRITUAL COMMUNION.

As spiritual Communion is recommended in each of the following visits to the most holy Sacrament, it is necessary to explain what, and how useful it is. According to St. Thomas, spiritual Communion consists in an ardent wish to receive Jesus in the blessed Sacrament, and in a loving address to Him, as if actually received.

Our Lord declared to Sister Paula Maresca, the foundress of the monastery of St. Catherine of Siena at Naples, how pleasing these spiritual Communions are to God, and how many graces He grants in them. As is related in her life, He shewed her two precious vases, one of gold, the other of silver, telling her that in the golden one were all her sacramental Communions, and in the silver one all her spiritual Communions. To blessed Jane of the Cross, He said that every time she communicated in spirit, she received similar graces to those which she would have received had she

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communicated in reality. But it is enough to know that the sacred Council of Trent highly praises spiritual Communion, and urges the faithful to practise it.

For this reason all devout souls frequently practise this exercise of spiritual Communion. Blessed Agatha of the Cross used to make two hundred every day; and Father Peter Faber, one of St. Ignatius' first companions, said that spiritual Communions were a great help to making good sacramental Communions.

Those who wish to advance in the love of Jesus are therefore advised to make a spiritual Communion at least once in each visit to the most holy Sacrament, and at every mass which they hear: it would be better to repeat it three times on these occasions; that is, at the beginning, in the middle, and at the end. It is a much more useful devotion than some suppose it to be, and at the same time it is very easy. Blessed Jane of the Cross, mentioned above, said that a spiritual Communion may be made without being observed by any one, without the necessity of being fasting, and without the permission of our director; and that we

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make it whenever we choose: make an act of love, and it is done.

AN ACT FOR SPIRITUAL COMMUNION.

My Jesus, I believe that Thou art present in the most holy Sacrament. I love Thee above all things, and I long to possess Thee within my soul. As I cannot now receive Thee sacramentally, come at least in spirit into my heart. I unite myself to Thee, as already there; never let me separate myself from Thee.

SHORTER ONES.

I believe in Thee, O Jesus, in the most holy Sacrament: I love Thee, and I long for Thee. Come into my heart. I unite myself to Thee. Do not leave me.

I beseech Thee, O Lord Jesus Christ, to absorb my mind in the sweet and burning force of Thy love, that I may die for the love of Thee, Who wert pleased to die for the love of me.—(*St. Francis.*)

O Love not loved! O Love not known! —(*St. M. Mag. di Pazzi.*)

O my Spouse! when wilt Thou take me to Thyself?—(*St. Peter Alcantara.*)

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Jesus, my Good, my sweetest Love, strike and inflame this heart of mine, that it may always burn for Thee!

Hail to the love of Jesus, our Life, and our All; and hail to Mary, our hope. Amen.

AN ACT TO BE MADE AT THE BEGINNING OF EACH VISIT TO THE MOST HOLY SACRAMENT.

My Lord, Jesus Christ, Who for the love Thou bearest to mankind, dost remain night and day in this Sacrament, full of pity and of love, awaiting, calling, and receiving all who come to visit Thee; I believe that Thou art present in the holy Sacrament of the altar; I adore Thee from the depths of my own nothingness; and I thank Thee for the many graces Thou hast given me, and especially for having given me Thyself in this adorable Sacrament, for having given me Mary, Thy most holy Mother, as my advocate, and for having called me to visit Thee in this church.[7] I salute Thy

[7] Those who live at too great a distance from any church wherein the blessed Sacrament is ket,and who therefore make their visit in spirit

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most loving Heart, and I do so, first, in thanksgiving for this great Gift; secondly, to atone for all the insults Thou hast received from all Thy enemies in this wonderful Sacrament; thirdly, to adore Thee in all those places where Thou, thus veiled in the most holy Sacrament, art least reverenced, and most abandoned. My Jesus, I love Thee with my whole heart; I am sorry that I have, hitherto, so often offended Thy infinite goodness; with the help of Thy grace I resolve to displease Thee no more; and unworthy as I am, I now consecrate myself wholly to Thee; I renounce and give to Thee my will, my affections, my desires, and all that is mine. Henceforward do with me, and all that belongs to me, whatsoever Thou pleasest; I ask nothing but Thy holy love, final perseverance, and a perfect fulfilment of Thy will. I recommend to Thee the souls in purgatory, especially those who were most devout to this adorable Sacrament,

only, which all may do daily, even though unable to leave their houses, may here substitute the words "for having called me to visit Thee now in spirit."—(*Note of English translator.*)

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and to the ever-blessed Virgin; I also recommend to Thee all poor sinners; and lastly, my beloved Saviour, I unite all my affections and desires with those of Thy most loving Heart, and thus united I offer them to Thy eternal Father, and in Thy name, I beseech Him to accept and grant them.

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VISITS
TO THE MOST HOLY SACRAMENT.

Visit I.

If any man thirst, let him come to Me.—JOHN vii. 37.

BEHOLD the Source of every good, Jesus in the blessed Sacrament, Who says to us: *If any man thirst, let him come to Me.*[8] Oh, what floods of grace have the saints always drawn from this fountain of the most holy Sacrament, whence, as the Prophet foretold, Jesus dispenses to us all the merits of His Passion:—*You shall*

[8] John vii. 37.

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draw waters with joy out of the Saviour's fountains.[9] The Countess of Feria, a fervent disciple of the venerable Father M. Avila, and who afterwards became a nun of the order of Poor Clares, was called the spouse of the blessed Sacrament, from her frequent and lengthened visits to It: being once asked what she did during the many hours she spent in its sacred Presence, she replied, "I could remain there for all Eternity! Is there not there the very essence of God, which will be the Food of the Blessed? Good God! what do we before Him? What is there that we cannot do? We love, we praise, we give thanks, we ask! What does a beggar do in the presence of a rich man? What does the sick man do when with his physician? Or one who is thirsty at a living spring? What does a starving man do at a plentiful table?"

O my sweet and loving Jesus, my Life, my Hope, my Treasure, the only Love of my soul, how much has it cost Thee to continue with us in this Sacrament? Thou hadst to die that Thou

[9] Isaias xii. 3.

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mightest remain sacramentally on our altars: and how many insults hast Thou since endured in this Sacrament, in order to aid us by Thy presence? Thy love, and Thy desire to be loved by us, have conquered all!

Come, then, O Lord, come, enter this my heart, and seal it, so that no creature may ever again share the love that is due to Thee, and which I desire to give wholly to Thee, and to Thee only. Do Thou alone, my beloved Redeemer, rule me; do Thou alone take entire possession of me; and if I sometimes do not obey Thee perfectly, punish me with severity, so that for the future, I may be careful to please Thee in the manner Thou willest. Make me no more desire, or seek any other pleasure but that of pleasing Thee, of often visiting Thee on Thy altars, of conversing with Thee, and of receiving Thee in the holy Communion. Let those who wish for other goods seek them; I love, and wish for nothing but the treasure of Thy love; this alone will I ask of Thee at the foot of Thy altar. Grant that I may forget myself, so as to remember only Thy

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goodness. Blessed Seraphim! I envy you, not for your glory, but for the love which you bear your God and my God; teach me, then, to love Him and to please Him!

Ejaculation. .My Jesus, Thee only will I love; Thee only will I please!

Here make a spiritual Communion as in page xiv.

Next follows a visit to Mary, our holy Mother, to be made before some image or picture of her.

First Visit to Mary.

Another fountain of happiness for us is Mary, our Mother, so rich in goodness and in graces, that St. Bernard says there is no one in the world who does not participate in them. "We have all received of her fulness." The blessed Mary was filled with grace, and so gifted, that she was greeted by the Angel, *Hail, full of grace.* St. Peter Chrysologus adds, that she received this abundance of grace, not for herself only, but for us, that she might give of it to all who were devout to her; "The Blessed Virgin about to yield salvation to the world, received this grace."

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Ejaculation. Cause of our joy, pray for us!

Then say the following prayer to the ever-blessed Mary, which should be repeated every day at the end of the visit, to obtain her all-powerful protection.

Most holy and spotless Virgin Mary, my Mother, I, the most miserable of sinners, this day turn to thee, the Mother of my Lord, the Queen of the universe, the advocate, the hope, the refuge of sinners. I honour thee, great Queen, and I thank thee for the many favours thou hast hitherto obtained for me; and especially for having rescued me from hell, which I have so often deserved. I love thee, Blessed Lady, worthy of all love, and for the love I bear thee I promise to serve thee always, and to do everything in my power to make others love thee also. Thou art my hope and safety; accept me for thy servant, Mother of mercy, and take me under thy protection; thou art all-powerful with God, free me, then, from all temptations, or rather obtain for me strength to conquer them as long as I live; from thee I beg a true love for Jesus Christ; by thy help I hope for a good death. I

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beseech thee, Mother, by the love thou bearest to God, that thou wilt always help me, but especially at the close of my life; do not leave me until thou seest me safe in Heaven, blessing thee, and singing thy mercies for all Eternity. Amen. This is my hope. Amen.

Visit III.

The Bread that I will give is my Flesh for the life of the world.—JOHN vi. 53.

THE pious Father Nierembergh says that bread being a food which by eating is consumed, and yet if kept may be preserved, Jesus was pleased to remain on earth under the species of bread, not only that He might be consumed, in uniting Himself to the souls of those who love Him by means of the holy Communion, but also that He might be kept in the Tabernacle, and thus, present with us, remind us of the love He bears us. St. Paul says He *emptied Himself, taking the form of a servant*,[10] but what should we say when we see Him assuming the form of bread? "No tongue will suffice," says St. Peter of Alcantara, "to declare the greatness of the love which

[10] Phil. ii. 7.

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Jesus bears to all those souls that are in a state of grace; and hence this most loving Spouse, being about to quit this life, in order that His absence should not be a reason for forgetting Him, left them as a memorial this most holy Sacrament, in which, unwilling that there should be between them any other pledge, Himself remains to keep alive their remembrance."

Since then, my Jesus, Thou remainest in the Tabernacle to hear the supplications of wretched creatures who come to seek an audience of Thee, listen now to the petition made Thee by a sinner the most ungrateful of mankind.

I come to Thy feet repentant, and conscious of the evil I have done in displeasing Thee. I implore thee to pardon me all by which I have offended Thee. O my God! that I had never sinned! See the desires of my heart—I have found how supremely worthy Thou art of love, and have attached myself to Thee: I feel a great desire to love Thee, and to please Thee; but I have not strength to do so unless Thou help me. Make known to all Heaven, O holy Lord, the great-

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ness of Thy power, and Thy immense goodness, by changing me, from a rebellious wretch, into a sincere lover of Thee. Thou canst do it, and Thou art willing to do it: supply then all that is wanting in me, so that I may love Thee exceedingly; or at least, that I may love Thee as much as I have offended Thee. I love Thee, my Jesus; I love Thee above all things; I love Thee more than my life; my God, my Beloved, my All!

Ejac. My God and my All!

Spiritual Communion as in page xiv.

Second Visit to Mary.

Let us go, therefore, with confidence to the throne of grace that we may obtain mercy, and find grace in seasonable aid.[11] St. Antoninus says that Mary is this throne of grace, from which God dispenses all blessings. O Queen, deserving of all love, if thou so desirest to help sinners, behold a great one now has recourse to thee; help me powerfully, and help me speedily!

[11] Heb. iv. 16.

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Ejac. (from St. Augustine) Sole refuge of sinners, have pity on me!

Prayer, page 5.

Visit III.

My delight is to be with the children of men.—Prov. viii. 31.

Behold our dear Jesus, Who, not satisfied with having died on earth for love of us, has been pleased, even after death, to remain with us in the most holy Sacrament, declaring that among men He finds His delight. "O men," exclaims St. Teresa, "how can you offend a God Who declares that in you He finds His delight?" Jesus finds His delight in us, and shall we not find ours in Jesus, we especially who have been honoured by admission into His palace? How highly favoured do those vassals think themselves whom the King admits into his palace! Here we have the palace of the King, this house in which we dwell with Jesus: oh! let us now learn to thank Him, and avail ourselves of this real Presence of Jesus Christ. Behold me, then, my Lord and my God, before this altar, on which

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Thou dwellest night and day for my sake: Thou art the Fountain of all good; the Healer of all ills; the Treasure of the poor: see, then, at Thy Feet the poorest and weakest of sinners, who implores Thy compassion; have pity on me! My wretchedness shall not discourage me, for I see Thee in this Sacrament come down from Heaven solely for my good: I praise Thee, I thank Thee, I love Thee; and if Thou willest that I should ask some alms of Thee, this do I ask, hear me—I desire to offend Thee no more, and that Thou wouldest give me light and grace to love Thee with all my strength. Lord, I love Thee with my whole soul; I love Thee with all my affections; enable me ever to say this truly, in this life, and for all Eternity! Holy Mary, ye Saints my Patrons, ye angels, and all ye Blessed in heaven, help me to love my loving God!

Ejac. O good Shepherd, true Bread, Jesus have mercy on us: feed us, defend us, and make us see good things in the land of the living.

Spiritual Communion as in page xiv.

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Third Visit to Mary.

Her hands are a healthful binding.[12]

The devout Pelbarto says that devotion to Mary is a bond of predestination. Let us beseech our Lady that she will ever bind us, more and more, with the chains of love, and with trust in her protection.

Ejac. O clement, O pious, O sweet Virgin Mary!

Prayer, page 5.

Visit IV.

Her conversation hath no bitterness, nor her company any tediousness.—Wisd. viii. 16.

Earthly friends find so much satisfaction in being together that they lose whole days in each other's society: they who love not Jesus, hidden under the sacramental veils, find weariness, while the saints found paradise itself in the presence of the most holy Sacrament. St. Teresa, appearing after her death to one of her nuns, said, "Those who are in Heaven, and those who are on earth should be one and the same in purity and love,

[12] Eccles. vi. 31.

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we enjoying and you suffering; and what we do in Heaven in presence of the Divine Being, you should do on earth in presence of the most holy Sacrament." Our Paradise on earth is the ever-blessed Sacrament.

O spotless Lamb, sacrificed for us on the Cross, remember that I am one of those souls which Thou didst redeem with such anguish by Thy death; grant that Thou mayst be mine, and that I may never lose Thee, since Thou hast given Thyself to me, and givest Thyself daily, sacrificing Thyself for my sake on the altar; O grant that I may be wholly Thine. I give myself entirely to Thee, that so Thou mayst do with me whatsoever Thou willest. I give Thee my will; bind it with the sweet chains of Thy love, that it may be for ever the slave of Thy most holy Will: I will live no more to satisfy my own desires, but only to please Thy goodness: destroy in me all that is not agreeable to Thee; give me grace to have no thought but that of pleasing Thee, no desire but for what Thou willest. I love Thee, O my dear Saviour. with my whole heart; I love Thee be-

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cause Thou desirest to be loved by me; I love Thee because Thou art most worthy of all love: I grieve that I do not love Thee as much as Thou deservest: I wish to die for Thy love, O Lord! accept my desire, and give me Thy love. Amen.

Ejac. O Will of my God, I sacrifice myself entirely to Thee!

Spiritual Communion as in page xiv.

Fourth Visit to Mary.

I am the Mother of fair love.[14] Mary tells us that she is the Mother of fair love, that is, of the love which makes souls beautiful. St. Mary Magdalen of Pazzi saw the ever-blessed Virgin going about distributing a sweet liquor, which was Divine love: this gift is distributed only by Mary, therefore from Mary let us seek it.

Ejac. My Mother, my hope, make me belong wholly to Jesus!

Prayer, page 5.

[14] Eccl. xxiv. 24.

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Visit V.

The sparrow hath found herself a house, and the turtle a nest for herself, where she may lay her young ones: Thy altars, O Lord of Hosts, my King, and my God.—Ps. lxxxiii. 4.

The sparrow, saith holy David, finds a dwelling in houses, and the dove in its nest, but Thou my King and my God, hast found a resting place, and made Thy dwelling on earth, upon our altars, that we may find Thee, and that Thou mayest be with us. O Lord, we cannot but acknowledge that Thou lovest man too much; Thou Thyself knowest not what more to do to win his love: grant, O my most loving Jesus, that we also may truly love Thee; it is not reasonable that we should coldly love a God Who loves us with so much ardour. Draw us, then, by the sweet attractions of Thy love, and make us feel the strong claims Thou hast to be loved by us.

O infinite Majesty, infinite Goodness! Thou dost so love man, Thou hast done so much to be loved by men, how can it be that among mankind there are so few that love Thee? I at least will no longer be, as I have hitherto been, among the

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sad number of the ungrateful; I am resolved to love Thee as much as I can, and to love none but Thee: Thou deservest it; Thou dost so earnestly command it: I will, then, please Thee: grant, O God of my soul, that I may fully satisfy Thee; I implore this grace through the merits of Thy Passion, and hope to obtain it. Give the goods of this world to those who desire them; I desire and seek nothing but the priceless treasure of Thy love. I love Thee, my Jesus, I love Thee, infinite Goodness: Thou art all my wealth, all my pleasure, all that I love.

Ejac. My Jesus, Thou hast given Thyself all to me: I give myself wholly to Thee.

Spiritual Communion as in page xvi.

Fifth Visit to Mary.

Most blessed Lady, whom St. Bernard calls "the ravisher of hearts," saying that thy beauty, and thy goodness enchant all hearts, enchant, I beseech thee, this heart of mine, and take possession of my will: I give them entirely to thee, do thou unite them to thine own, and offer them to God.

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Ejac. Mother, most amiable, pray for me!

Prayer as in page 5.

Visit VI.

Where your treasure is, there will your heart be also.—LUKE xi. 34.

Jesus Christ tells us that where a man thinks his treasure is, there is his heart; hence pious souls, who do not value or love any treasure but Jesus, fix their hearts, and all their affections on the ever-blessed Sacrament. My beloved Lord, hidden beneath the Sacramental veils, Who, out of love for me, remainest night and day in the tabernacle, I beseech Thee, draw my heart wholly to Thyself, that I may love nothing, seek nothing, hope for nothing, but Thee: grant me this through the merits of Thy Passion, by which I ask it, and in which I hope.

O my Saviour, concealed in this Sacrament, my Divine and beloved Lord, how endearing are the tender inventions of Thy love to win us to Thyself! Eternal Word made man, Thou art not content with having died for us, but hast also given us this most holy Sacrament to

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be with us, as our Food, and a Pledge of Heaven: Thou didst appear among us first as an Infant in a manger; next as a poor Artizan at his trade; then as a Criminal on the gibbet, but now Thou art with us as Bread on our altars: couldst Thou invent any other means of obliging us to love Thee? O infinite Goodness, when shall I begin to correspond with such an excess of love? Lord, I will live only to love Thee, and Thee alone. Of what use is life to me if I spend it not wholly in loving and pleasing Thee, my beloved Redeemer, Who hast given Thy life for me? What have I to love if I love not Thee, Who art Beauty and Sweetness itself, good and kind, and worthy of all love? Let my soul live only to love Thee: may it dissolve with love at the sole remembrance of Thy love; and may the mere name of the manger, the cross, or the most holy Sacrament, inflame it with an ardent desire of doing great things for Thee, my Jesus, Who hast done and suffered so much for me.

Ejac. Grant, O my Saviour, that before I die I may do something for Thee!

Spiritual Communion as in page xvi.

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Sixth Visit to Mary.

As a fair olive tree in the plains.[14] Mary says, "I am the fair olive, from which the oil of mercy ever comes forth, and I am placed in the fields that all may see me, and have recourse to me." Let us, with her devout servant, say to her: "Remember, O most compassionate Mary, that it has never been heard, in any age, that any one flying to thy protection was abandoned;" let me not, then, be the only unhappy wretch who, having recourse to thee, is neglected by thee.

Ejac. O Mary, obtain for me the grace ever to have recourse to thee!

Prayer as in page 5.

Visit VIII.

Behold I am with you all days, even to the consummation of the world.—MATT. xxviii. 20.

Our loving Shepherd, Who has given His life for us, His sheep, would not, even in death, be separated from us: "Behold," He says, "My beloved sheep, I am always with you, for your sakes I

[14] Ecc. xxiv. 19.

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remain on earth in the Blessed Sacrament; here you may find Me whenever you choose, ready to help and comfort you by My presence; I will not leave you while the world endures, or while you remain on earth." St. Peter of Alcantara says that the Spouse of our souls would not leave those whom He loved alone in this land of exile, and therefore He instituted this Sacrament, in which He Himself remains—the best Companion He could leave us.

Most merciful Lord, and loving Saviour, I now visit Thee on this altar, but Thou dost return my visit, with infinitely greater love, when Thou comest into my soul in the holy Communion. Thou there not only makest Thyself present to me, but Thou makest Thyself my Food; Thou unitest Thyself wholly to me, and givest Thyself entirely to me; so that I can, then, say with truth, "My Jesus, Thou art now all mine;" since, then, Thou givest Thyself all to me, it is but reasonable that I should give myself entirely to Thee: I am a worm of the earth, and Thou art God! O God of love! O Love of my soul! when shall I see myself all

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Thine in reality, and not in words only? Thou canst do it: increase, then, my confidence; I ask it by the merits of Thy sacred Blood, so that I may obtain this one grace from Thee—that I may see myself, before I die, wholly Thine, and never more my own. Lord, Thou hearest the prayers of all; hear now that of a soul which desires to love Thee truly and with all its strength: I will obey Thee in every thing that Thou willest, without self-interest, without consolations, without reward; I will serve Thee through love, only to please Thee, only to content that Heart Which so tenderly loves me. My reward shall be to love Thee. O beloved Son of the Eternal Father, take my liberty, my will, all that is mine, my entire self; and give me Thyself: I love Thee, I seek Thee, I long for Thee, I ask for Thee, I implore Thee.

Ejac. My Jesus, make me wholly Thine!

Spiritual Communion as in page xvi.

Seventh Visit to Mary.

Lady, most deserving of all love, the whole Church hails thee, and salutes thee

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as "our Hope." Thou, who art the hope of all, be thou my hope also: St. Bernard calls thee "the sole cause of my hope," and says to thee, "Let him who despairs hope in thee." I too will say the same. O Mary, who savest even the hopeless, in thee I place all my hope.

Ejac. Mary, Mother of God, pray to Jesus for me!

Prayer as in page 5.

Visit VIII.

Arise, make haste, my love .... my beautiful one, and come.—CANT. ii. 10.

Jesus uses, to all who visit Him in the the most holy Sacrament, the same words which He addressed to the sacred spouse in the Canticles. "Soul which visitest Me, *arise* from your misery; I am here to enrich you with graces: *come near*, approach Me, fear not My Majesty, Which has humbled Itself in this great Sacrament to take away your fear, and give you confidence: *My love;* you are no longer My enemy, but My friend, for you love Me, and I love you: *My beautiful one:* My grace has made you beautiful:

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and come; come here, unite yourself to Me, and ask of Me, with great confidence whatsoever you desire."

St. Teresa used to say that this great King of glory has hidden Himself under the species of bread in this Sacrament, and has veiled His infinite Majesty to give us courage to approach His Divine Heart with more confidence. Let us then come to Jesus with great confidence and love, let us unite ourselves to Him, and beg graces of Him.

O Eternal Word made Man, and concealed in this great Sacrament for my sake, what joy ought I not to feel knowing that I am in Thy Presence, my God, infinite in Majesty and goodness, and Who so tenderly lovest my soul! Souls who love God, wheresoever you are, in Heaven or on earth, love Him for me also: Mary, Mother, help me to love Him? And Thou, dear Lord, make Thyself the object of all my affections; take possession of my will, possess me wholly: I consecrate my mind entirely to Thee, that so I may think always of Thy goodness; I also consecrate my body to Thee that it may help me in pleasing Thee; I

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consecrate my soul to Thee, that it may be all Thine. I wish, O Beloved of my soul, that all mankind would know the tenderness of the love Thou bearest them, that thus they might live only to honour Thee, and please Thee, as Thou desirest and deservest: may I, at least, live only to love Thy infinite beauty. Henceforth I will do all that I can to please Thee; I resolve to forsake everything whatsoever that I believe to be displeasing to Thee, though I were to lose all I have, even my very life. Happy should I be if I lose all to gain Thee, my God, my Treasure, my Love, my All.

Ejac. Jesus, my Love, take me entirely; possess me wholly!

Spiritual Communion as in page xvi.

Eighth Visit to Mary.

Whoever is a little one, let him come to me.—PROV. ix. 4. Mary invites all children who need a mother to have recourse to her, as the most loving of all mothers. The devout Nierembergh says that the love of all mothers is a mere shadow compared to that which

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Mary bears to each of us: my Mother, Mother of my soul, who lovest me, and desirest my salvation more than any one else, except God, *shew thyself a Mother to me.*

Ejac. My Mother, grant me ever to remember thee!

Prayer as in page 5.

Visit IX.

I saw .... One like to the Son of Man .... girt about .... with a golden girdle.—APOC. i. 12, 13.

St. John says that he saw the Lord *girt about with a golden girdle.* Does he not seem, by this description to wish to prove to us how abundant are the graces which the more than maternal tenderness of Jesus Christ wishes to bestow upon us in this most holy Sacrament? He is, indeed, like a tender mother, who seeks her infant to nourish it, according to the consoling promise which He makes us by the mouth of His prophet Isaiah. *You shall be carried at the breasts.*[15]

The venerable Father Alvarez saw Jesus in the ever-blessed Sacrament, with

[15] Isa. lxvi. 12.

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His Hands full of graces, seeking to whom He might distribute them; and it is related of St. Catherine of Siena, that, whenever she approached the most holy Sacrament, she did so with the loving eagerness of a child that turns to its mother's breast.

O beloved and only-begotten Son of the Eternal Father, I know that Thou art the Object most worthy of being loved; I wish to love Thee as much as Thou meritest, or at least as much as a soul can desire to love Thee. I well know that I, a traitor so rebellious to Thy love, deserve not to love Thee; nor do I deserve to be so near to Thee as I now am; but nevertheless I feel that Thou seekest my love, and I hear Thee say to me, "My son, give Me thy heart; *thou shalt love the Lord thy God with thy whole heart.*"[16] I see that Thou hast preserved my life, and hast not committed me to hell, solely that I might turn myself entirely to Thy love; and since Thou still desirest to be loved by me, behold me, my God, to Thee do I yield myself, to Thee do I give myself. I love Thee,

[16] Matt. xxii. 37.

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O God, Who art all goodness, and all love, I choose Thee for the sole King and Lord of my poor heart: Thou desirest to have it, and I will give it to Thee; it is cold and worthless, but if Thou accept of it Thou wilt change it. Change me, O Lord, change me; I will no more live as I have hitherto done, so ungrateful, and having so little love for Thy infinite Goodness, Which so loves me, and deserves such infinite love. Grant that in future I may compensate for the love I have hitherto failed to bear Thee.

Ejac. My God, my God, I will love Thee; I am resolved to love Thee!

Spiritual Communion, page xvi.

Ninth Visit to Mary.

Mary, the Mother of Jesus, is like unto her Son: being the Mother of Mercy she rejoices when she helps and consoles the wretched, and so great is the desire of this Mother to give graces to all, that Bernardino da Bustis says, "she desires more to do thee good, and give thee grace, than thou wishest to receive them."

Ejac. Hail thou, our Hope!

Prayer as in page 5.

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Visit X.

In peace, in the self-same, I will sleep and I will rest—Ps. iv. 9.

"O foolish, wretched worldlings," exclaims St. Augustine, "whither do you go to satisfy your hearts? Come to Jesus, for He alone can give you the content you seek: *unhappy ones, whither go you? The good you search for comes from Him.*" Do not thou, my soul, be so foolish; seek God alone: "seek the only Good in which is all good." If you wish to find Him quickly, behold He is near to you: say to Him whatsoever you like; He remains in the Tabernacle to console you, and hear your prayers. St. Teresa says that every one is not allowed to speak to his sovereign; the most we can hope is to get some third person to speak for us; but to speak to Thee, O King of glory, no third person is necessary; Thou art always ready, in the most holy Sacrament of the altar, to give an audience to every one. Whoever wants Thee can always find Thee there, and speak to Thee without restraint; but if any one succeeds in speaking to an earthly

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monarch, how many difficulties has he to overcome: sovereigns give audience but a few times in the year, whilst Thou, in this adorable Sacrament, givest us access night and day, whenever we wish.

O Sacrament of love, whether Thou givest Thyself to us in the holy Communion, or remainest on our altars, Thou knowest how to draw to Thyself, by the attractions of Thy love, many hearts who, attaching themselves to Thee, and astonished at such infinite goodness, burn with delight, and think unceasingly of Thee: draw, then, this wretched heart of mine, which still desires to love Thee and to live a slave of Thy love. Henceforth I resign into Thy merciful Hands all my interests, all my hopes and affections, my soul and my body: accept me, O Lord, and dispose of me as Thou pleasest; I will no more complain of the dispositions of Thy Providence; I know that, as they all proceed from Thy loving Heart, they are full of love, and will tend to my greater good. It is enough for me to know that Thou willest them: I will them also, both in time and in Eternity. Do in me, and with me whatsoever Thou

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desirest; I unite myself wholly to Thy Will, which is all holiness, goodness, and beauty, all perfect and deserving of love. O Will of my God! how dear art Thou to me! I will live and die closely united to Thee; Thy pleasure is my pleasure, and Thy desires shall be mine. My God, my God, help me, and grant that, henceforth, I may live for Thee alone, only to will what Thou willest, only to love Thy most adorable Will. Let me die for love of Thee, since Thou didst die for love of me. I bewail the days in which I have followed my own will to Thy displeasure. O Will of my God! I love Thee as much as I love God, since Thou art God Himself; I love Thee, then, with my whole heart, and give myself all to Thee.

Ejac. O Will of my God, Thou art my love!

Spiritual Communion, page xvi.

Tenth Visit to Mary.

The great Queen of Heaven says, "*With me are riches . . . . . that I may enrich them that love me.*"[16] Let us, then, love Mary, if we wish to be rich in

[17] Prov. viii. 18, 21.

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grace. The holy writer who calls himself the Idiot, says, "She is a treasury of graces:" blessed is he who has recourse to Mary with love and confidence. My Mother, my hope, thou canst make me holy and through thee I hope to become so.

Ejac. Mother most amiable, pray for me.

Prayer as in page 5.

Visit XI.

They that go far from Thee shall perish.—Ps. lxxii. 27.

"Let us endeavour," says St. Teresa, "not to stray from, or lose sight of Jesus, our beloved Shepherd, because the sheep which keep nearest their Shepherd are the most caressed and attended to, and he always gives them morsels of what he himself eats: if he should sleep, the sheep do not go away until he wakes, or they themselves arouse him, and are then caressed afresh." My Redeemer, hidden beneath the Sacramental veils, behold me near to Thee, I seek no other favour from Thee but fervour and perseverance in Thy holy love.

I thank thee, O holy Faith, for teach-

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ing and assuring me that in the Divine Sacrament of the altar, in this heavenly Bread, there is, in truth, no bread, but my Lord Jesus Christ, wholly and entirely, and dwelling there for love of me. My Lord and my All, I believe that Thou art present in the most holy Sacrament, and though I see Thee not by the eyes of the body, yet by the light of faith I behold Thee in the consecrated species as the Monarch of Heaven and earth, the Saviour of the world. O my most sweet Jesus, as Thou art my Hope, my Salvation, my Strength, and my Comfort, so I desire that Thou mayst also be my only Love, and the sole Object of my thoughts, desires, and affections. I rejoice more in the supreme happiness which Thou enjoyest, and wilt enjoy for ever, than in all I can ever possess in time or in Eternity: my greatest satisfaction is that Thou, my beloved Redeemer, art supremely happy, and that Thy happiness is infinite. Reign, O Lord, reign in my soul: I give it wholly to Thee, do Thou possess it for ever: let my will, my senses, and all my powers be slaves of Thy love, and let them be devoted en-

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tirely to Thy good pleasure and glory. Such was thy life, O Mother of my Jesus; O holy Mary, the most eminent of divine lovers, do thou help me to live henceforth as thou didst always live, happy in God alone.

Ejac. My Jesus, grant that I may be all Thine, and be Thou all mine.

Spiritual Communion, page xvi.

Eleventh Visit to Mary.

Blessed is the man that heareth me, and that watcheth daily at my gates, and waiteth at the posts of my doors.[18] Blessed is he who stands, like a poor man at the gate of a rich one, eagerly seeking alms at the gates of Mary's mercy; and more blessed is he who seeks yet more earnestly to imitate Mary's virtues, especially her purity and humility.

Ejac. My Hope, do thou help me!

Prayer as in page 5.

[18] Prov. viii. 34.

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Visit XII.

God is charity, and he that abideth in charity abideth in God, and God in him.—1 JOHN iv. 16.

He who loves Jesus, is with Jesus, and Jesus with him. "*If any one love Me, ... My Father will love him, and We will come to him, and make our abode with him.*"[19] When St. Philip Neri, on his death-bed, beheld the approach of the most adorable Sacrament which he was about to receive as the holy Viaticum, he exclaimed: "Behold my Love, behold my Love." Let each of us say also, in the presence of our hidden Saviour, "behold my Love, behold the Object of all the affections during life, and for all Eternity."

My Lord and my God, since Thou hast said, in Thy Gospel, that he who loves Thee will be loved by Thee, and that Thou wilt come to him, and dwell always with him, I love Thee above all things; do Thou love me, for I prefer being loved by Thee before all the kingdoms of this world: come, and take up Thy abode in my poor soul, so as

[19] John xiv. 23.

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never more to leave me; or rather that I may never again drive Thee from me. Thou wilt not depart from me unless Thou be driven away. As I have formerly expelled Thee, I may do so again: oh! do not permit this new crime, this horrible ingratitude, to be committed again in the world. After having so highly favoured me, after granting me so many graces, permit me not to banish Thee again from my soul! Still this may happen; and therefore, dear Lord, I desire to die if it be pleasing to Thee, that, dying united to Thee, I may live for ever with Thee! Yes, my Jesus, I hope for this, I embrace Thee, and press Thee to my poor heart; grant that I may ever love Thee, and be ever loved by Thee. Yes, my beloved Redeemer, if I always love Thee, Thou wilt always love me, and I hope that I shall thus love and be loved, O God of my soul, for all Eternity. Amen.

Ejac. My Jesus, I will always love Thee, and thus be loved by Thee.

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Twelfth Visit to Mary.

They that work by me shall not sin.[20] Mary says, "He who occupies himself in serving me shall obtain perseverance; and they who employ themselves in making me known and loved by others shall be among the elect." Promise to speak, whenever you can, in public and in private, of the glories of Mary, and of devotion to her.

Ejac. Vouchsafe that I may praise thee, O sacred Virgin!

Prayer as in page 5.

Visit XIII.

My Eyes and My Heart shall be there always. —3 Kings ix. 3.

Jesus has fulfilled this delightful promise in the ever-blessed Sacrament of the altar, wherein He dwells with us day and night. Would it not have been enough, O Lord, to remain in this ever-blessed Sacrament during the day only, when Thou mightest constantly have adorers of Thy sacred Presence; why shouldst Thou also remain by night, when Thy churches

[20] Eccl. xxiv. 30.

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are closed, and all retire to their homes, leaving Thee entirely alone? I see why it is: love has made Thee our prisoner; the fervent love Thou bearest us has so bound Thee to the earth, that it permits Thee not to leave us either day or night Most loving Saviour, this single proof of Thy love ought to induce all, until forcibly driven away, to remain with Thee present in our Tabernacles; and when obliged to go, to leave at the foot of Thy altars their whole hearts and affections, devoting all to a God made Man, Who remains alone, and hidden under the sacramental veils, all Eyes to see and provide for our necessities, and all Heart to love us, staying there, awaiting the return of day, that He may be visited by His much loved souls.

Yes, my Jesus, I will seek to please Thee: I consecrate to Thee all my will, and all my affections. O infinite Majesty of God, Thou dwellest in this Divine Sacrament, not only to be with us, and near us, but especially to communicate Thyself to those souls whom Thou lovest: but Lord, who shall venture to approach

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Thee, and to receive Thy sacred Body? and yet who can go from Thee? Thou concealest Thyself under the sacred species, that Thou mayst enter into us, and possess our hearts: Thou burnest with the desire of being received by us, and Thou delightest in being united to us. Come then, my Jesus, come; I long to receive Thee, that Thou mayst be the God of my heart and of my will. My beloved Redeemer, I yield all that I have, and am, to Thy love: gratifications, pleasures, self-will, all I give up to Thee. O Love, O God of love, reign and triumph over my whole being; destroy and sacrifice in me all that is mine and not Thine: permit not, O my Beloved, my soul, filled with the Majesty of a God by receiving Thee in the holy Communion, to become again attached to creatures. I love Thee, my God, I love Thee, and I will love Thee alone and for ever.

Ejac. Draw me by the chains of Thy love!

Spiritual Communion, page xvi.

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Thirteenth Visit to Mary.

The advice of St. Bernard is: "Let us seek grace, and seek it through Mary." "She is," says St. Peter Damian, "the treasure of Divine graces:" she can enrich us, and she desires to do so, therefore she invites us, saying, *Whosoever is a little one, let him come to me.*[1] Lady worthy of all love, Lady most exalted, most gracious Lady, look on a poor sinner, who turns to thee, and trusts entirely in thee.

Ejac. We fly to thy patronage, O holy Mother of God!

Prayer as in page 5.

Visit XIV.

This is My rest for ever and ever: here will I dwell, for I have chosen it.—Ps. cxxxi. 14.

Thus, my beloved Jesus, I hear Thee speak from the Tabernacle, wherein Thou art present. If then Thou hast chosen Thy dwelling on our altars, remaining in the ever-blessed Sacrament, and from the love Thou bearest us, finding there Thy rest, it is but just that

[1] Prov. ix. 4.

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our hearts should always dwell in affection with Thee, and should there find all their happiness and repose. Happy are you, O loving souls, who find no sweeter rest in this world than in remaining near your Jesus concealed in the most holy Sacrament! And too happy shall I also be, O my God, if I henceforward find no greater delight than in being always in Thy Presence, or constantly thinking of Thee, Who remainest in the blessed Sacrament, ever thinking of me, and of my welfare!

Alas dear Lord! why have I lost so many years in which I have not loved Thee? Wretched years, I loathe you, and bless the infinite patience of my God, which has so long borne with me, though so ungrateful to His love. But, ungrateful as I am, Thou still waitest for me; and why, O my God, why? It is that, one day, overcome by Thy mercy and love, I may give myself wholly to Thee. Lord, I will no longer resist, I will no more be ungrateful to Thee: it is but just that I should consecrate to Thee whatever remains to me of life, be it much or little. My Jesus, I hope for

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Thy help to become entirely Thine: Thou didst favour me so much when I was flying from Thee, and despising Thy love, how much more do I hope that Thou wilt favour me, now that I seek Thee, and desire to love Thee! Grant me grace, then, to love Thee, O God, worthy of infinite love. I love Thee with my whole heart; I love Thee above all things; I love Thee more than myself, or my own life: I am sorry that I have offended Thee, O infinite Goodness; forgive me, and with Thy pardon, grant me grace to love Thee ardently till death in this world, and for all Eternity in the next. By Thy power, O Almighty God, shew to this earth the wonderful example of a soul so ungrateful as mine becoming fervently devoted to Thee: grant this, my Jesus, through Thy merits. This I desire, and this I resolve to do all my life: do Thou, Who hast inspired the desire, give me strength to fulfil it.

Ejac. My Jesus, I thank Thee for having waited for me until now!

Spiritual Communion, page xvi.

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Fourteenth Visit to Mary.

St. Germanus, addressing the most holy Virgin, says: "No one can be saved unless through thee; no one can be freed from evil unless through thee; no one can obtain a gift unless through thee:" therefore most blessed Lady, my Hope, if thou help me not, I am lost, and shall never be able to bless thee in Heaven. But I hear all the saints declare that thou dost never abandon those who have recourse to thee; they alone are lost who do not turn to thee. I then, wretched creature that I am, have recourse to thee, and in thee place all my hopes.

Ejac. O Mary, see the danger in which I am, and have pity on me.

Prayer, as in page 5.

Visit XV.

I am come to cast fire upon the earth, and what will I but that it be kindled?—LUKE xii. 49.

The Venerable Father Francis Olimpio, of the Theatine order, used to say that there was nothing on this earth

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which so enkindled the fire of Divine love in the human heart, as the most holy Sacrament of the altar: hence our Lord shewed Himself in the blessed Sacrament, to St. Catherine of Siena, as a furnace of love, from which issued torrents of Divine flames, which spread over the whole world, and made the saint wonder how men could live without burning with love, at the sight of the great love God bears them. My Jesus, make me burn with love for Thee; grant that I may neither think of, sigh for, wish for, or seek anything but Thee. Happy shall I be if this, Thy holy fire, possess me entirely. As my years wear away, may it happily consume in me all earthly affections!

O Divine Word, my Jesus! I see Thee wholly sacrificed, annihilated, and as it were destroyed for my sake on the altar: it is but right then that as Thou dost sacrifice Thyself, having become a Victim of love for me, I should devote myself entirely to Thee. Yes, my God, my sovereign Lord, I this day sacrifice to Thee my whole soul, my entire self, all my will, and all my life. O Eternal Father, I unite this my poor sacrifice to

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the infinite Sacrifice which Jesus, Thy Son and my Saviour, made of Himself to Thee, once, on the cross, and which He now offers so many times every day on our altars. Accept it through the merits of Jesus, and give me grace to renew it every day of my life, and to die sacrificing my whole being to Thy honour. I desire the favour granted to so many martyrs of dying for Thy sake; but if I am not worthy of so great a grace, be pleased at least, O Lord, to enable me to sacrifice my life to Thee with perfect willingness, accepting whatever death Thou mayst appoint me. Lord, I desire this grace; I desire to die for Thy honour, and in order to please Thee, and from this moment I sacrifice my life to Thee, and I offer Thee my death, whatsoever it may be, and whenever it may occur.

Ejac. My Jesus, I desire to die in order to please Thee!

Spiritual Communion, page xvi.

Fifteenth Visit to Mary.

Let me also, O most beloved Lady, call thee, with thy devout servant, St.

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Bernard, "The whole ground of my hope," and together with St. John Damascene, say: "In thee I have placed all my hope." Thou hast to obtain for me pardon of my sins, perseverance until death, and deliverance out of purgatory: all who are saved attain their salvation through thy means, therefore thou, O Mary, must save me. St. Bonaventure says that, "Whomsoever thou wilt shall be saved," be willing then to save me, and I shall be saved: thou savest all who invoke thee, behold me then, I call on thee, and say to thee,

Ejac. O Salvation of those who invoke thee, save me!

Prayer as in page 5.

Visit XVI.

Is there no balm in Galaad?—JER. viii. 22.

Oh! if men would always turn to the most holy Sacrament to seek a remedy for their ills, they would not, certainly, be as wretched as they now are: the Prophet Jeremias laments this in the words of the text. Galaad, a mountain

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of Arabia rich in aromatic perfumes, is, as Venerable Bede observes, a figure of Jesus Christ, Who has, in this Sacrament, prepared a remedy for all our woes. Our Redeemer seems to say to us, "Why do you complain, sons of Adam, of your sufferings, when you have, in this Sacrament, the Physician and Cure for all your evils? *Come to Me all . . . . and I will refresh you.*"[2] Lord, I will then say to Thee, with the sisters of Lazarus, "*Behold he whom Thou lovest is sick.*"[3] I, O Lord, am the wretched creature whom Thou lovest; my soul is covered with wounds by my past sins; I come to Thee, my Divine Physician, that Thou mayst heal me, if Thou wilt Thou canst cure me; *heal my soul, for I have sinned against Thee.*[4]

Draw me wholly to Thyself my most sweet Jesus, by the winning attractions of Thy love: I had rather be united to Thee than be made Lord of all the earth; I desire nothing in this world but to love Thee; I have little to give Thee, but if I could have all the kingdoms of the globe, I should wish for them only to

[2] Matt. xi. 28. [3] John xi. 3. [4] Ps. xl. 5.

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renounce them all for Thy sake. I therefore give up to Thee all that I can, relations, comforts, inclinations, even spiritual consolations: to Thee I give up my liberty, my will; and to Thee I sacrifice all that I love. I love Thee, infinite Goodness; I love Thee more than myself, and I hope to love Thee for all Eternity.

Ejac. My Jesus, I give myself to Thee: do Thou deign to accept of me.

Spiritual Communion, page xvi.

Sixteenth Visit to Mary.

Most blessed Lady, thou didst say to St. Bridget: "However much a man may sin, if he turn to me, with a true desire of amendment, I am immediately ready to receive him on his return; nor do I conside how much he may have sinned, but with what will he returns. I disdain not to anoint and heal his wounds, because I am called, and truly am, the Mother of Mercy." Since then, thou canst heal me, and desirest to do so, behold I have recourse to thee; heal the deep wounds of my soul; one word from thee to thy Son will suffice to obtain my cure.

Prayer as in page 5.

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Ejac. O Mary, have pity on me.

Prayer as in page 5.

Visit XVIII.

Lord, it is good for us to be here.—MATT. xvii. 4.

Loving souls find no greater enjoyment than to be with those whom they love; if we then truly love Jesus, behold we are now in His presence; Jesus, in the most holy Sacrament, sees us and hears us: shall we say nothing to Him? Let us console ourselves in His company; let us rejoice in His glory, and in the love that so many devout souls bear to the ever-blessed Sacrament; let us desire that all may love Jesus under these sacramental veils, and consecrate their hearts to Him: let us, at least devote all our affections to Him, and may He be all our love, and all our desire. Father Salesio, of the society of Jesus, felt consolation in only speaking of the most holy Sacrament: he never could visit It often enough; if summoned to the gate, if returning to his room,

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if he passed from one part of the house to another, he made use of all these opportunities to repeat his visits to his beloved Lord, so that it was remarked that scarcely an hour of the day elapsed without his visiting Him; and thus at length he merited the grace of martyrdom from the hands of heretics, while defending the real Presence in the most holy Sacrament. Oh! that I also might have the happiness to die for so noble a cause as that of maintaining the truth of this Sacrament, in which Thou, sweet Jesus, hast made known to us the tenderness of the love Thou bearest us. But, O Lord, since Thou dost work so many miracles in this ever-blessed Sacrament, work yet one more: draw me entirely to Thyself. Thou dost already desire that I should be all Thine, and Thou indeed deservest it: grant me strength to love Thee with all the affections of my soul; give the good things of this world to whomsoever Thou wilt; I renounce them all for Thee; I sigh and wish only for Thy love, this alone do I seek, and will always seek. I love Thee, my Jesus, grant that I may always love Thee, and nothing but Thee.

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Ejac. My Jesus, when shall I truly love Thee?

Spiritual Communion, page xiv.

Seventeenth Visit to Mary.

My beloved Queen, how pleasing to me is the sweet name by which thy servants address thee, "Mother most amiable." Yes, most blessed Lady, thou art too amiable; thy Lord Himself was enamoured of thy beauty.[5] St. Bonaventure says, that thy very name is so pleasing to those who love thee, that in pronouncing it they feel the desire of loving thee kindled and increased within them. "O sweet, O compassionate and much to be loved Mary, thou canst not be named without awakening, nor canst thou reach the ears without increasing the affections of those who love thee." It is just, most amiable Mother, that I should love thee; but I am not satisfied with merely loving thee, I desire first on earth, and afterwards in heaven, to be the one, who after God, loves thee best. If this be too daring a wish, it is caused but by thy goodness, and the special love thou hast shewn me;

[5] Ps. xliv. 12.

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if thou wert less good I should less desire to love thee. Accept then, this my desire, O blessed Lady, and, as a mark that thou hast accepted it, obtain for me from God that love which I beg of thee, since the love borne to thee is so pleasing to Him.

Ejac. Mother most deserving of love I will love thee much!

Prayer, page 5.

Visit XVIII.

I will sing praise to Thee in the sight of the Angels.—Ps. cxxxvii. 1.

Jesus will one day be seated in the valley of Josaphat, on a throne of Majesty, but now He is placed in the blessed Sacrament, on a throne of love. If a King, to shew his love for a poor shepherd, were to come and dwell in his village, how great would be the peasant's ingratitude were he not to visit the monarch frequently, knowing that he was dwelling there from the wish he had to see him. O my Jesus, I well know that it is for the love of me Thou dost remain in the most holy Sacrament of the altar:

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if it were possible I would gladly remain in Thy Presence night and day! If the Angels, O Lord, cease not to surround Thee, struck with astonishment at the love Thou bearest us, ought not I, seeing Thee on this Altar for my sake, to endeavour to please Thee by remaining before Thee, praising Thy love and goodness towards me? *I will sing praise to Thee in the sight of the Angels; I will worship towards Thy holy Temple, and I will give glory to Thy Name. For Thy mercy, and for Thy truth.*[6]

O God, hidden beneath the sacramental Species, O Bread of Angels, Divine Lord, I love Thee, but neither art Thou nor am I satisfied with my love; I love Thee, but I love Thee too little; my Jesus, make known to me the Beauty, and immense Goodness Which I love; teach my heart to banish all earthly affections, and thus make room for Thy Divine love. In order to win me to Thyself, and unite Thyself wholly to me Thou dost come down from Heaven, daily, on our Altars, and in return I ought to think of nothing else but of loving, adoring and pleasing

[6] Ps. cxxxvii. 1, 2.

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Thee: I love Thee with all my soul; I love Thee with all my affections; and if Thou art pleased to make me a return for this love, give me more love, so that I may ever love Thee more, and ever desire more earnestly to please Thee.

Ejac. Jesus, Who art love itself, give me love!

Spiritual Communion as in page xiv.

Eighteenth Visit to Mary.

As those poor creatures whose diseases cause them to be shunned by all can find no shelter except in the public hospitals, so sinners the most wretched, though driven away by every one, are not cast off by the pity of Mary, whom God has appointed to be, in this world, the asylum, the refuge of sinners, as St. Basil says, "God has opened a public hospital to sinners," and St. Ephrem calls her "the asylum of sinners." If then, O Queen of Heaven, I have recourse to thee, thou canst not cast me off on account of my sins; on the contrary, the more wretched I am the more may I hope to be received under thy protection, since God created thee as the refuge of

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the most miserable. Therefore I have recourse to thee, O Mary; I place myself under the mantle of thy protection: thou art the refuge of sinners, be thou my refuge and my hope of salvation! If thou refuse me, to whom shall I turn?

Ejac. Mary, my refuge, help me!

Prayer, page 5.

Visit XIX.

How good is God to Israel.—Ps. lxxii. 1.

It is sweet to every one to be in the society of a dearly loved friend, and can it be otherwise to us, in this vale of tears, to remain with our best Friend, Who can give us all that we need, and Who loves us so especially as to remain always with us? Here, in the most holy Sacrament, we may speak to Jesus as much as we please; we may open to Him our hearts, lay all our wants before Him, and implore His graces: in short, we may speak to the King of Heaven in this Sacrament with the utmost confidence, and without restraint. Joseph was only too happy when, as the scripture tells us,[7] God

[7] Wisd. x. 13.

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came down into his prison to comfort him by His grace: but we are yet more happy, for we have with us in this wretched world, our God made Man, Who, by His real Presence, helps us every day of our lives with the greatest love and compassion. What a comfort to a poor prisoner to have an affectionate friend who will converse with him, comfort him, give him hope and assistance, and try to deliver him from his misery: we have here Jesus Christ, our best Friend, Who encourages us in this ever-blessed Sacrament, saying to us: "*Behold I am with you all days:*[8] I am here," He says, "entirely yours; I have come from Heaven, to this your prison, on purpose to comfort, and help, and free you; receive Me; remain with Me; cling to Me; and thus you shall not feel your miseries, but shall come, at length, to My Kingdom, where I will make you completely happy."

O God! O incomprehensible Love! Since Thou graciously condescendest to come down upon our altars in order to remain near us, I am resolved to visit Thee often; I wish to enjoy, as

[8] Matt. xxviii. 20.

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much as I possibly can, Thy most sweet presence, which constitutes the happiness of the saints in Heaven. Oh that I could always remain before Thee, adoring Thee, and making to Thee acts of love! Arouse my soul, I beseech Thee, when, through torpidity or earthly cares, I neglect to visit Thee; enkindle in me a great desire of always being near Thee in this Divine Sacrament: O my loving Jesus, that I had always loved Thee! that I had always pleased Thee! It consoles me to think that I have still time to do so, not only in the next life, but in this also; and I will do it; I will love Thee truly, my supreme Good, my Beloved, my Treasure, my All; I will love Thee with all my strength!

Ejac. My God, help me to love Thee!

Spiritual Communion as in page xiv.

Nineteenth Visit to Mary.

The devout Bernardinoda Busto says: "O sinner, despair not, but with confidence have recourse to this Lady; thou wilt find her with hands filled with mercy and bounty." And he adds, know that this merciful Queen "more earnestly

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wishes to do good to thee than thou desirest to receive." Most blessed Lady, I thank God that He has enabled me to know thee: how unhappy should I be if I knew thee not, or if I forgot thee, and ill would it be for the salvation of my soul! O most holy Mother, I bless thee, I love thee, so fully do I trust thee that I place my whole soul in thy hands.

Ejac. O Mary, blessed is he who knows thee, and trusts in thee!

Prayer as in page 5.

Visit XX.

In that day there shall be a fountain open to the house of David, and to the inhabitants of Jerusalem, for the washing of the sinner.—ZACH. xiii. 1.

Jesus in the most holy Sacrament is the Fountain foretold by the prophet, open to all, in which we may, at all times, cleanse our souls from all the stains of sin which we daily contract. When any one falls into a fault, what better remedy is there than immediately to have recourse to the ever-blessed Sacrament. Yes, my Jesus, this I resolve always to do, knowing as I do that the waters

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of this, Thy fountain, not only cleanse me, but also give me light and strength to preserve me from falling, and to enable me to bear crosses cheerfully, and at the same time animate me with love for Thee. I know that for this purpose, Thou expectest that I should visit Thee, and that Thou rewardest with many graces the visits of those who love Thee. My Jesus, wash me now from all the faults I have this day committed; I am sorry for them because they have displeased Thee; give me strength to fall no more into them, by giving me an ardent love of Thee. Oh! that I could be always with Thee, like Thy faithful servant, Mary Diaz, who lived in the days of St. Teresa, and was allowed by the Bishop of Avila to inhabit the tribune of a church, in which she almost unceasingly continued in the presence of the most holy Sacrament, which she called her neighbour, and which she scarcely ever quitted but to go to Confession and Communion. The venerable Father Francis of the Infant Jesus, a bare-footed Carmelite, could not refrain from visiting the most holy Sacrament, whenever he passed a church wherein It was kept, saying that it was not fit-

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ting that a friend should pass by the dwelling of his friend without going in, at least to salute him, and say a few words to him: but he was not content with a few words, he always stayed as long as he was allowed, before his beloved Lord.

My sole and infinite Good, I see that Thou hast instituted this Sacrament, and remainest on this altar on purpose to be loved by me; for this end Thou hast given me a heart capable of loving Thee; why, then, am I so ungrateful as not to love Thee, or to love Thee so little? It is not just that such goodness as Thine should be so little loved: the great love which Thou bearest me deserves a very different return on my part. Thou art God, infinite in all perfection—and I am a wretched worm: it would be little were I to die for Thee, were I to be consumed for Thy sake, who didst die for me, and dost daily sacrifice Thyself on our altars for love of me. Thou deservest to be much loved, and I will love Thee much; help me, my Jesus, help me to love Thee, to do that which pleases Thee so much, and which Thou seekest of me.

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Ejac. My Beloved is mine, and I am His!

Spiritual Communion as in page xiv.

Twentieth Visit to Mary.

O most compassionate and beloved Queen, with what confidence does St. Bernard inspire me when I turn to thee: he says that thou dost not scrutinize the merits of those who have recourse to thy pity, but that thou dost promise to help all who pray to thee. "Mary does not examine into the merits, but she hears the prayers of all." When I pray to thee, hear me then in mercy, listen to my petition: I am a poor sinner who deserves a thousand hells; I wish to change my life; I wish to love God, Whom I have so deeply offended; I devote myself to thee as a slave, unworthy as I am, I give myself to thee; I implore thee to save one who is thine, and no longer his own. Most blessed Lady, hast thou heard me? I hope that thou hast, and that thou wilt grant my prayer.

Ejac. O Mary, I am thine, save me!

Prayer as in page 5.

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Twenty-first Visit.

Wheresoever the body shall be, thither will the eagles also be gathered together.—LUKE xvii. 37.

By this body the saints usually understand That of Jesus Christ, and by the eagles souls detached from this world, which, like eagles, soar above the things of earth, and fly to Heaven, whither they constantly aspire in thought and affection, and where they habitually dwell. On earth these eagles have their paradise wherever they find Jesus in the most holy Sacrament, so that they seem never wearied with remaining in His sacred presence. "If," says St. Jerome, "eagles scenting a body come to it from afar, how much more are we bound to seek Jesus, to fly to Him in the ever-blessed Sacrament, as the most beloved Food of our souls?" Hence the saints have always, in this vale of tears, had recourse to this heavenly Fountain as the thirsty stag seeks the spring of living water. Father Balthasar Alvarez, of the Society of Jesus, used, whatever occupation he chanced to be about, to turn his eyes frequently towards the place where he

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knew that the adorable Sacrament was kept; he often visited It, and sometimes remained the whole night before It. He wept to see the palaces of the great filled with persons paying court to a mere man, hoping to obtain some wretched, perishable advantage, while the churches, in which dwells the Sovereign Ruler of the universe truly present with us on this earth, as on a throne of love, and rich with immense and eternal treasures, were deserted and empty. He used to say that persons in religious houses were but too happy in being able to visit their beloved Lord, present under their roof, as often as they choose, by night or by day, which persons living in the world cannot do.

My beloved Lord, since Thou callest me with such infinite goodness to approach Thee, though Thou seest me so worthless, and so ungrateful to Thy love, I will not let my unworthiness discourage me; I will come and place myself before Thee; do Thou change me entirely; drive from me all love that is not of Thee, every desire which does not please Thee, every thought which does not tend

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to Thee. My Jesus, my Beloved, my Treasure, my All, I will satisfy Thee only, and please Thee alone; Thou alone deservest my love, and Thee only will I love with my whole heart. Detach me from every thing else, my beloved Lord, and bind me to Thyself alone; but bind me so that I may never more separate myself from Thee, in this life or in the next.

Ejac. My most sweet Jesus, never permit me to be separated from Thee!

Spiritual Communion as in page xiv.

Twenty-first Visit to Mary.

Dionysius, the Carthusian, calls the ever-blessed Virgin "the Advocate of all sinners who fly to her:" since then, O powerful Mother of God, thou dost plead the cause of the most guilty criminals who have recourse to thee, behold me now at thy feet; I turn to thee, and say, with St. Thomas of Villanova, "O turn then most gracious advocate towards me, and fulfil thine office," undertake my cause. I have indeed been but too guilty towards my God, I have deeply offended Him, notwithstanding the many graces

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and blessings He has bestowed on me; the evil has been committed, but thou, O Mary, canst rescue me; thou hast but to say to God that thou dost protect me, and I shall be pardoned and saved.

Ejac. My beloved Mother, it is for thee to rescue me!

Prayer as in page 5.

Visit XXIII.

Have you seen Him Whom my soul loveth?—CANT. iii. 3.

The spouse in the sacred Canticles sought her Beloved, and not finding Him went about enquiring for Him. Jesus was not then on earth; but if a soul that loves Him should now seek Him, she will always find Him in the most holy Sacrament. The Venerable Father Avila used to say that he could not have, or wish for a more delightful sanctuary than a church wherein the blessed Sacrament is kept.

O infinite love of my God, worthy of boundless love! My Jesus, how couldst Thou so lower Thyself in order to dwell amongst men, and to unite Thyself to their

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hearts, as to humble Thyself even so as to conceal Thyself under the species of Bread? O incarnate Word, Thou art supreme in humiliation, because Thou art supreme in love: how can I help loving Thee with my whole being when I know how much Thou hast done to bind me to Thee by love? I do truly love Thee, and therefore I prefer Thy pleasure to all interests or satisfactions of my own; my pleasure is to please Thee, my Jesus, my God, my Beloved, my All! Kindle in me an ardent longing to be always before Thee hidden beneath these sacramental veils, to receive Thee, to converse with Thee; I should be most ungrateful were I not to accept Thy sweet and gracious invitations. Lord, destroy in me all affection to created things; Thou willest that Thou, my Creator shouldst be the sole Object of all my love: I love Thee, O love-inspiring goodness of my God, I seek nothing but Thee, I do not wish for any satisfaction of my own, it is enough if I please Thee. My Jesus, accept this good desire of a sinner who wishes to love Thee; help me by Thy grace, and, from a wretched

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slave of Hell, make me, henceforth, a happy bondsman of Thy love!

Ejac. Jesus, my only Good, I love Thee above all other goods!

Spiritual Communion as in page xiv.

Twenty-second Visit to Mary.

Sweet Lady, my blessed Mother, I have been a base rebel to thy adorable Son, but I now come, repentant, to seek thy pity, so that thou mayst obtain my pardon. Say not that thou canst not help me, for St. Bernard calls thee the "Minister of propitiation," and St. Ephrem "the Helper of all who are in danger;" most blessed Lady, who is in greater peril than I? I have lost God; I have deserved to be condemned to Hell, I know not if God has yet forgiven me, and I may lose Him again, but thou canst obtain all for me, and from thee I hope for every good, for pardon, for perseverance, for Heaven. I hope to be among those who, in the Kingdom of the blessed, will most praise thy mercy, O Mary, when, through thy intercession I shall have obtained salvation.

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Ejac. I will sing the mercies of Mary for ever; I will sing them for ever. Amen.

Prayer as in page 5.

Visit XXIII.

He that shall find Me shall find life.—PROV. viii. 35.

Many Christians undergo great fatigues, and incur numberless dangers to visit those places in the Holy Land where our Saviour was born, and suffered and died. We need not travel so far, or undertake such visits, for the same Lord is close to us; He dwells in our churches, within a few steps perhaps of our houses. If, as St. Paulinus says, pilgrims think themselves very fortunate in being able to bring back from those holy places a little dust from the Manger in which Jesus was laid, or from the Sepulchre in which He was buried, with what eagerness ought we to visit the most holy Sacrament, where that same Saviour dwells in person, since we can do so without toil, and without danger? A religious person to whom God had given

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a great love of the most holy Sacrament wrote, among other sentiments in a letter: "I have seen that all my good comes to me from the most holy Sacrament. I have given and consecrated myself wholly to Jesus, hidden beneath these sacramental veils; I see an innumerable multitude of graces which are not given, because no one goes to this Divine Sacrament; I behold the great desire God has to distribute His graces in the ever-blessed Sacrament. O holy Mystery, O sacred Host! What is there in which God makes His power more known? In this Host is all that God has ever done for us; we need not envy the blessed in Heaven, for we have, on earth, the same Divine Lord with yet greater wonders of His love. Endeavour to make all those to whom you speak devote themselves wholly to the adorable Sacrament. I speak thus because this Sacrament carries me beyond myself: I cannot cease to speak of the most holy Sacrament, Which so well deserves to be loved. I know not what to do for Jesus concealed in this Divine Sacrament." And with these words the letter ends.

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O ye Seraphim, who, sweetly burning with love, surround your God and mine, this King of Heaven is pleased to dwell in the adorable Sacrament, not for your sake but for mine; let me then burn with love. O loving Angels, inflame my heart with your love, that I too may burn with love as you do. O my Jesus, grant me to know the greatness of the love which Thou bearest to men, that so my desire of loving and pleasing Thee may constantly increase by the sight of so much love. I love Thee, my beloved Lord, and I will ever love Thee, and this only that I may please Thee.

Ejac. My Jesus, I believe in Thee, I hope in Thee, I love Thee, I give myself to Thee!

Spiritual Communion, as in page xiv.

Twenty-third Visit to Mary.

Virgin most deserving of love, St. Bonaventure calls thee "the Mother of orphans," and St. Ephrem "the protector of orphans;" these wretched orphans are, alas! no other than poor sinners, who have lost God! Behold then I have recourse to thee, most holy Mary: I have

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lost my Father, but thou art my Mother, and thou canst restore Him to me. In this my heavy misfortune I call thee to my assistance, do thou help me! Shall I remain disconsolate? No. Speaking of thee, Pope Innocent III. says: "Who has invoked her and has not been heard by her?" Who has ever prayed to thee, O Mary, and thou hast not heard and blessed him? Who was ever lost that had recourse to thee? It is they who do not turn to thee who are lost: O my Queen, if thou wishest to save me, make me always call upon thee, and trust in thee.

Ejac. Most holy Mary, obtain for me great confidence in thee!

Prayer as in page 5.

Visit XXIV.

Verily Thou art a hidden God.—Is. xlv. 15.

In no other work of the Divine love are these words so fully verified as in this adorable Mystery of the most holy Sacrament, wherein our God is so entirely hidden. The Eternal Word concealed His Divinity when He assumed a Body, and appeared as Man on earth; but in

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remaining with us in this august Sacrament Jesus hides His human-nature also, and, as St. Bernard says, appears under the form of bread only, in order to shew the tenderness of His love for us. "His Divinity is hidden, the Humanity is hidden, the bowels of charity alone appear." O my loving Redeemer, at the sight of the great affection Thou hast for man I am beside myself, and know not what to say; it is for His sake that in this most holy Sacrament Thou hidest Thy Majesty, that Thou dost lower Thy Glory, and dost even destroy and annihilate Thy Divine Life. Whilst Thou remainest on our altars Thou seemest to do nothing but love man, and show him the love Thou bearest him: and what return do we make Thee, O great Son of God? O Jesus, Lover of mankind too passionate Lover, if I may venture to say so, since I see Thee place their advantage above Thine own honour, didst Thou not know to what insults Thy loving design would expose Thee? I see, and Thou didst see from the first, that the greater part of mankind adores Thee

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not, nor will they acknowledge Thy Presence in this most holy Sacrament. I know that these same men have actually trampled on the consecrated Hosts, and thrown Them on the ground, or into water, or fire; and I see that too many, even of those who believe in Thee, my God, instead of repairing by their homage these fearful outrages, come to Thy churches only to offend Thee by irreverence, or else leave Thee unvisited on Thy altars, and even sometimes unprovided with lamps, or the necessary decorations.

Oh that it were in my power, my most sweet Saviour, to wash with my tears, or even with my blood, those unhappy places in which Thy loving Heart, and the love Thou hast for us, have been, in this Sacrament, so much outraged! If so great a favour is not granted me, I at least desire, my beloved Lord, and I resolve to visit Thee often, to adore Thee as I now do, in atonement for the insults Thou dost receive in this Divine Mystery from men. Accept, O Eternal Father, this poor homage, which I, the most unworthy of all mankind, offer Thee this

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day, in reparation for the insults shewn to Thy Son in the blessed Sacrament; accept it in union with the infinite honour which Jesus Christ rendered Thee on the Cross, and which He daily renders Thee in the most holy Sacrament. O my Jesus, hidden beneath these sacramental species, would that I could make all mankind love this ever adorable Sacrament.

Ejac. O Jesus, worthy of all love, make Thyself known, and make Thyself loved!

Spiritual Communion as in page xiv.

Twenty-fourth Visit to Mary.

Most powerful Lady, what confidence do I feel, amidst the fears that arise for my eternal salvation, when I have recourse to thee, and when I reflect that thou, my Mother, art so rich in grace that St. John Damascene calls thee, "an Ocean of graces," St. Bonaventure "The fountain in which all grace is collected," St. Ephrem, "a fountain of grace and of all consolation," and St. Bernard, "the fullness of all good;" and when, at the

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same time I remember that thou art so desirous to do good that, as St. Bonaventure says, thou considerest thyself offended by those who do not seek blessings from thee. "They sin against thee, holy Lady, who do not ask of thee." O most rich, most wise, most merciful Queen, I am convinced that thou knowest the wants of my soul better than I do myself, and lovest me better than I can love myself; dost thou then know the blessing I this day ask of thee? Obtain for me the grace thou knowest to be most expedient for my soul; obtain this for me from God, and I shall be content.

Ejac. O my God, grant me those graces that Mary solicits for me!

Prayer, as in page 5.

Visit XXV.

He humbled Himself, becoming obedient unto death.—PHIL. ii. 8.

St. Paul praises the obedience of Jesus Christ, saying that he obeyed His Eternal Father even unto death; but in this august Sacrament He has gone yet further, since He has been pleased to make Himself obedient not only to His Eternal

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Father, but to man also; and not unto death only, but as long as the world shall last: it may be said that He has made Himself obedient unto the consummation of ages. He, the King of Glory, comes down from Heaven in obedience to man, and He seems to stay on our altars on purpose to obey man: *I do not resist.*[9] He remains there motionless, allowing Himself to be placed where they choose, either exposed in the remonstrance, or shut up in the tabernacle; He lets Himself be carried whither they wish through the houses or streets; He permits Himself to be given in the holy Communion, whether to the good or to sinners. St. Luke tells us that while He lived on earth, He obeyed our blessed Lady and St. Joseph, but in this great Sacrament He obeys as many creatures as there are priests on earth. *I do not resist.*

Permit me now to speak to Thee, O most loving Heart of my Jesus, whence have flowed all the Sacraments, and especially this Sacrament of love; I would gladly give Thee as much honour and glory as Thou, under these sacred species

[9] Is. l. 5.

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dost give, in our churches, to Thine Eternal Father. I know that on this altar Thou lovest me with the same love with which Thou didst give up Thy Divine Life for me, with such bitter suffering on the Cross: O Divine Heart, enlighten those who know Thee not, that they may know Thee, and through Thy sacred merits deliver, or at least relieve those suffering souls in Purgatory who are already Thy eternal spouses. I adore Thee, I thank Thee, I love Thee in union with all the souls who are loving Thee at this moment, on earth or in Heaven; O most pure Heart, cleanse my heart from all attachment to creatures, and fill it with Thy holy love; most sweet Heart, possess my heart wholly, so that henceforth I may be entirely Thine, and may always say: "*Who shall separate us from the love of Christ?*"[10] Most holy Heart, engrave on my heart the bitter sorrows Thou didst endure for my sake so many years on earth, so that, beholding them, I may in future thirst after, or at least patiently bear for the love of Thee, all the troubles of this life. Most humble

[10] Rom. viii. 35.

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Heart of Jesus, make me share in Thy humility; meek Heart of Jesus, communicate Thy mildness to me; remove from my heart every thing that does not please Thee; convert it entirely to Thyself, so that I may wish for, and desire nothing but what Thou willest; in fine, make me live only to obey Thee, to love Thee, and to please Thee. I know that I owe Thee but too much, Thou hast done only too much for me; it were little were I to be wholly dissolved and consumed for Thy sake.

Ejac. O Heart of Jesus, Thou art the sole Lord of my heart.

Spiritual Communion, as in page xiv.

Twenty-fifth Visit to Mary.

St. Bernard says that Mary is the heavenly ark wherein, if we take refuge in time, we shall certainly be saved from the shipwreck of eternal Damnation; "She is the Ark in which we shall escape shipwreck." The ark in which Noah escaped the destruction that fell on all the rest of the world was a figure of Mary; but Eusebius says that she is a

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yet larger, and stronger, and more merciful ark: in that of Noah a few men, and a few beasts were received and saved; but Mary receives all those who shelter themselves under her mantle, and makes their salvation sure. We should indeed deserve pity if we had not Mary! And yet, O great Queen, how many are lost! Why is this? It is because they have not recourse to thee, for who would ever be lost if he turned to thee?

Ejac. Most holy Mary, grant that all may ever fly to thee!

Prayer, as in Page 5.

Visit XXVI.

Rejoice and praise, O thou habitations of Sion, for great is He that is in the midst of thee, the holy One of Israel.—Is. xii. 6.

O my God, what joy ought we to feel, what hope, what love, when we reflect that in the land of our birth, in our churches, and near to our homes, the Holy of Holies, the true God, dwells in the most adorable Sacrament of the altar! He Whose Presence constitutes the happiness of the saints in Heaven, He Who is love itself! St. Bernard says that "He is Himself Love, rather than one

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having love." This august Sacrament is not only a Sacrament of love, it is Love itself, the very God, Who, for the immense love He bears His creatures, is called, and is, Love: *God is charity.*[11] But, my Jesus, concealed beneath these veils, I hear Thee complain, *I was a stranger, and you took Me not in;*[12] that Thou camest on earth for our sakes, to be our Guest, and that we have not received Thee. It is true, O Lord, it is but too true, and I am one of these ungateful creatures who have left Thee alone, without even visiting Thee: punish me in whatever way Thou pleasest, but not with the punishment I deserve, that of being deprived of Thy Presence. No; I will correct the negligence I have shown Thee; henceforward I will not only visit Thee as frequently as I can, but I will remain as long as possible in Thy sacred Presence: most merciful Saviour, make me faithful to Thee, and let my example encourage others to visit Thee in Thy adorable Sacrament. The Eternal Father has said: "*This is My beloved Son, in Whom I am well pleased;*"[13] God then finds in Thee all

[11] 1 John iv. 8. [12] Matt. xxv. 43. [13] Matt. xvii. 5.

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His delight, and shall not a wretched worm like me delight in remaining before Thee whilst I am in this vale of tears? O consuming Fire, destroy in me all affection to created things, for they alone can make me unfaithful, and keep me at a distance from Thee: Thou canst do this if Thou wilt: "*Lord, if Thou wilt, Thou canst make me clean.*"[14] Thou Who hast already given me so much, grant me this one favour more; banish from my heart all love which does not tend to Thee; I give myself entirely to Thee, and now dedicate whatever may remain of my life to the love of Thee in the ever-blessed Sacrament. Thou, my Jesus Who art here present as my Comfort, and my Beloved during my life, at the time of my death wilt come to me as my Viaticum, and guide me to Thy heavenly Kingdom. Amen. So do I hope, and thus may it be. Amen.

Ejac. O my Jesus, when shall I behold Thy Face?

Spiritual Communion, as in page xiv.

[7] Matt. viii. 2.

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Twenty-sixth Visit to Mary.

In thee, O most holy Mother, we find a remedy for all our ills; in thee we find strength in our weakness, according to St. Germanus; thou art the gate by which we may escape from the slavery of sin, according to St. Bonaventure; and in thee we find our secure peace, as the same saint terms thee "the Rest of all men." Thou art the comfort of our miserable lives, as St. Lawrence Justinian says; in short we find in thee Divine Grace, and God Himself, for St. Bonaventure calls thee "the throne of God's grace," and as Procopius saith, thou art "a Bridge by which God came down to man;" a happy Bridge, by which God, Who was driven away by our sins, comes again, by His grace, to dwell in our souls.

Ejac. O Mary, be thou my strength, my freedom, and my refuge, my peace and my safety!

Prayer, as in Page 5.

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Visit XXVII.

Neither is there any other nation so great, that hath gods so nigh them as our God is present to all our petitions.—Deut. iv. 7.

The holy church, sings these words of scripture in the Office of the blessed Sacrament. Pagans, when they heard the effects of God's love for man, have exclaimed "Oh what a good God is this God of the Christians!" And in reality, though the heathens fancied gods according to their own caprices, yet, in reading their legends we find that in so many fables, and among the numerous gods they invented, none of them ever imagined a God who loved mankind as does our true God, Who, to shew His love for His worshippers, and to enrich them with His graces, has worked such a miracle of love as to make Himself our perpetual Companion, hidden upon our altars night and day, as though unable to separate Himself from us for a single moment. *He hath made a remembrance of His wonderful works.*[15] My Jesus, Thou hast then been pleased to work Thy greatest miracle in order to satisfy the

[15] Ps. cx. 4.

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excessive desire Thou hadst to be always near us! Why then do men still fly Thy Presence, how can they live so long at a distance from Thee, or come so seldom to visit Thee? If they remain a quarter of an hour their weariness makes it appear an age. O patience of my Jesus, how great art thou! I understand Thee, Lord, Thy patience is great because great is the love Thou bearest towards man, and this is what induces Thee to remain perpetually amid such ingratitude.

O my God, Who, being infinite in perfection art also infinite in love, permit me not to be any more of this ungrateful number, as hitherto I have been! Grant me such a love as Thou deservest, and such as I ought to feel: I too have felt weary in Thy Presence, because I loved Thee not, or loved Thee too little; but if, through Thy grace, I attain an ardent love of Thee, whole days and nights passed at Thy feet in the adorable Sacrament will not appear long. O Eternal Father, I offer Thee Thy Son Himself; accept Him, and through His merits give me so

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earnest and burning a love towards the ever-blessed Sacrament that, fixing my thoughts on some church where He dwells sacramentally, I may always wish earnestly for the happy time to come when I may present myself before His sacred Presence.

Ejac. My God, for the sake of Jesus Christ, give me a great love for the most holy Sacrament!

Spiritual Communion, page xiv.

Twenty-seventh Visit to Mary.

Mary is the Tower of David, of which the Holy Ghost says, in the book of Canticles, that it *is built with bulwarks: a thousand bucklers hang upon it, all the armour of valiant men.*[16] She is a tower furnished with battlements, and defences, and arms, for the protection of those who have recourse to her. Therefore, O holy Mary, thou art, as St. Ignatius the martyr calls thee, "a well fortified refuge for those who go out to battle." O beloved Lady, what continual attacks do my enemies make on me, to deprive me of God's grace, and of thy protection! But thou art my strength: thou dost not dis-

[16] CANT. iv. 4.

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dain to fight for those who trust in thee, for St. Ephrem calls thee "the defender of those who confide in thee." Oh! defend and fight for me, who so firmly trust and hope in thee!

Ejac. Mary, Mary, thy name is my defence!

Prayer as in page 5.

Visit XXVIII.

He that spared not even His own Son: but delivered Him up for us all, how hath He not also, with Him, given us all things?—Rom. viii. 32.

Since God hath given us His own Son, how can we fear, asks St. Paul, that He will deny us anything? We already know that the Eternal Father hath given to Jesus Christ all that He has: *knowing that the Father had given Him all things into His Hands.*[17] Let us then always thank the goodness, mercy, and liberality of our loving God, Who has been pleased to enrich us with every good, and every grace, by giving us Jesus in the most holy Sacrament of the altar. *In all things you are made rich in Him . . . so that nothing is wanting to you in any grace.*[18]

[17] John xiii. 3. [18] 1 Cor. i. 5, 7.

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Therefore, O Saviour of the world, O Word made Flesh, I may feel that Thou art mine, and entirely mine, if I only choose it: but can I say, at the same time that I am, as Thou desirest, wholly Thine? Dear Lord, let not such ingratitude be seen in this world as that Thou mayest be mine whenever I wish, and that I should not be Thine whenever Thou dost desire it! Oh, let this never be. If it has been so heretofore, let it never happen again: I now resolutely consecrate myself wholly to Thee; for time and for Eternity I devote to Thee my life, my will, my thoughts, my actions and my sufferings. Beloved, I am all Thine, and as a victim consecrated to Thee I separate myself from creatures, and offer my whole self to Thee: Consume me with the flames of Thy Divine love, and I will no longer let creatures share my heart. The proofs Thou hast given me of the love Thou didst bear me, even when I loved Thee not, make me hope that Thou wilt surely accept me now when I love Thee, and out of love give myself to Thee.

Eternal Father, I offer Thee this day

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all the virtues, actions, and affections, the whole loving Heart, of Thy beloved Jesus: accept them for me, and through His merits, which are entirely mine, since He has given them to me, grant me the graces which Jesus asks of Thee for me. With these merits I thank Thee for the great mercies Thou hast shown me; with them I satisfy the debt I have incurred by my sins; through them I hope for all blessings from Thee, for pardon, for perseverance, for Heaven, and above all for the greatest of gifts, that of a pure love of Thee. I clearly see that it is myself who form the chief obstacle; but Thou canst remedy even this, and I beseech Thee to do it, in the name of Jesus Christ, Who has promised that whatsoever we ask in His Name shall be granted us.[19] Thou canst not refuse me, O Lord; I wish only to love Thee, and to give myself entirely to Thee, so as not to be again as ungrateful as I have hitherto been. Look upon me and hear me; grant that this may be the day of my entire conversion to Thee, so that I may never cease to love Thee. I love

[19] John xiv. 13, 14; Matt. xviii. 19, 20.

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Thee, O my God; I love Thee, infinite goodness; I love Thee, my Beloved, my Happiness, my only Good, my Life and my All.

Ejac. My Jesus, Who art wholly mine, Thou desirest me, and I desire to possess Thee!

Spiritual Communion, page xiv.

Twenty-eighth Visit to Mary.

How much are my miseries lightened, and how much am I comforted in my afflictions; what strength do I find in temptation when I remember thee, and call thee to my aid, my most sweet and holy Mother, Mary! You were right, O ye Saints, when you called this ever-blessed Lady, "the port of the tempest-tossed,"[20] "the healer of our calamities, the comforter of the unhappy,"[1] "the rest from our groanings."[2] O Mary, comfort me! I see myself full of sins, and surrounded by miseries, without strength, and cold in my love towards God: comfort me, comfort me, and let the comfort be to make me begin a new

[20] St. Ephrem. [1] St. Bonaventure
[2] St. Germanus.

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life, a life really pleasing to thy Divine Son, and to thee.

Ejac. Change me Mary, my Mother, change me entirely: thou canst do it.

Prayer, as in page 5.

Visit XXIX.

Behold I stand at the gate and knock.—APOC. iii. 20.

O most Loving Shepherd, Who, not satisfied with having once died as a Sacrifice on the Altar of the Cross, hast chosen to place Thyself, veiled in this Divine Sacrament on the altars of our churches, that so Thou mayest always be ready to knock at the door of our hearts and obtain an entrance: O that I knew how to rejoice at having Thee so near me, as did the sacred Spouse in the Canticles when she said, "*I sat down under His shadow Whom I desired.*"[3] If I loved Thee, if I loved Thee truly, my beloved and hidden Saviour, I should wish never, by day or night, to stir from the foot of Thy Tabernacle, but remaining there in presence of Thy Divine Majesty, veiled under the sacramental species, I

[3] Cant. ii. 3.

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should experience those heavenly delights, and that contentment which souls that love Thee find when before Thee. O draw me by Thy beauty, and by the immense love which Thou shewest us in this Sacrament: "*Draw me, we will run after Thee to the odour of Thy ointments.*"[4] Yes, my beloved Saviour, we shall then leave all creatures, and all the pleasures of earth, to fly to Thee in this august Sacrament, and grow up "*as olive plants round about Thy table.*"[4] Oh! what fruits of holy virtues do those happy souls, like to new plants, render to God, when with love they assist around the sacred tabernacle! But I am ashamed to appear before Thee, my Jesus, so naked, and so void of virtue; Thou hast commanded that none should come to honour Thee at Thy altar without offering Thee some gift: "*Thou shalt not appear empty before Me.*"[5] What then must I do? Must I never more appear before Thee? No, this would not be pleasing to Thee; poor as I am I will come, and Thou wilt supply me with the gifts Thou requirest of me. I know that Thou remainest in this most

[4] Cant. i. 3. [5] Ps. cxxvii. 3. [6] Ex. xxiii. 15.

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holy Sacrament, not only to reward those who love Thee, but also to enrich with Thy gifts the poorest of Thy creatures.

Begin even now, I beseech Thee. I adore Thee, O King of my heart, and true Lover of mankind, O Pastor, too deeply attached to Thy sheep; I this day approach the Throne of Thy love, and having nothing else to offer Thee, I give Thee my wretched heart, that it may be entirely devoted to Thy love and service. With this heart I can love Thee, and I will love Thee as much as I am able; draw it then to Thyself, and bind it entirely to Thy Will, that, henceforward I may say, as did Thy disciple, that he was bound with the chains of Thy love: *I Paul, the prisoner of Jesus Christ.*[7] My beloved Lord, unite me wholly to Thee, and make me forget myself, so that I may one day lose all things, even my own self, in order to find Thee alone, and love Thee for ever. I love Thee, my dear Lord, hidden in this blessed Sacrament; I bind myself to Thee; I unite myself to Thee; make me find

[7] Eph. iii. 1.

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Thee, make me love Thee, and never more separate Thyself from me.

Ejac. My Jesus, Thou alone art sufficient for me!

Spiritual Communion, page xiv.

Twenty-ninth Visit to Mary.

St. Bernard calls Mary "the royal road of the Saviour," the secure way to find our Redeemer, and our salvation. If then it is true, O holy Queen, that thou art, as the same Saint says, "the means by which our souls are carried to God," do not think, O blessed Lady, that I can go to Him unless thou carry me in thy arms. Carry me, carry me, and if I resist oh carry me by force; constrain my soul as much as thou canst by the sweet attractions of thy charity, and oblige my rebellious will to leave all creatures, to seek God alone, and His Divine Will. Let all Heaven see how powerful thou art; add this miracle of thy mercy to so many others, by drawing entirely to God one who was so far from Him.

Ejac. O Mary, thou canst make me holy, and I hope it from thee.

Prayer as in page 5.

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Visit XXX.

Why hidest Thou Thy Face?—Job xiii. 24.

Job was alarmed when he saw that God hid His Face; but the idea that Jesus Christ conceals His Majesty in the most holy Sacrament should cause us no fear, but rather confidence and love, for it is on purpose to increase our confidence, and to shew His love more clearly, that He veils Himself on our Altars under the Sacramental species. "While God hides His Face in this Sacrament, He discloses His Love," says Novarinus. Who could ever dare confidingly to approach Him, and to disclose to Him every affection and wish, if this King of Heaven allowed the splendour of His Glory to appear on our Altars?

My Jesus, what a loving invention is this of the adorable Sacrament, in which Thou hidest Thyself under the appearance of Bread, that Thou mayst be loved and found on earth by those who desire Thee! The Prophet was right in calling on all men to speak, and proclaim throughout the world, so that every one might know, the inventions of the love

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which our good God bears us. *Make His works known among the people.*[8] O most loving Heart of my Jesus, worthy of possessing the hearts of all creatures; Heart always full of the purest flames of love; consuming Fire, consume me entirely, and give me a new life of love and grace. Unite me in such way to Thee that I may never more be separated from Thee. O Heart opened to be the refuge of souls, receive me; Heart Which so grieved on the Cross for the sins of the world, give me a true sorrow for my sins! I know that in this Divine Sacrament Thou still hast the same love which Thou hadst for me when Thou didst expire on Calvary, and therefore Thou earnestly desirest to unite me all to Thyself. Is it possible for me any longer to resist yielding myself entirely to Thee, and to Thy Will? My beloved Jesus, through Thy Merits wound me, bind me, compel me, and unite me wholly to Thy sacred Heart: through Thy grace I now resolve to please Thee, to the utmost of my power, by trampling under foot every human respect, every inclination, every

[8] Is. xii. 4.

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dislike, all the tastes and conveniences which can prevent me from fully satisfying Thee. Enable me, O Lord, so to do this, that henceforth all my actions, all my feelings and affections, may be perfectly conformable to Thy Will. O Love of God, drive from my heart every other love; Mary, my Hope, thou canst do all with God, obtain for me the grace of being, until death, the faithful servant of His pure love. Amen, Amen; this do I hope, and so may it be, in time and Eternity.

Ejac. Who shall separate me *from the love of Christ?*[9]

Spiritual Communion, page xiv.

Thirtieth Visit to Mary.

St. Bernard declares that the charity of Mary towards us cannot be greater or more powerful than it is, and that she always abundantly pities us in her love, and helps us by her power: "Most powerful and most merciful is the charity of the Mother of God, and she abounds in affections to pity and to help us;

[9] Rom. viii. 35.

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she is equally rich in both." Thus, O most pure Queen, thou art rich in power and rich in mercy; thou canst save every one, and thou dost wish to do so: I implore thee, then, in the words of the devout Blosius: "Lady, protect me struggling, and strengthen me when I waver." O most holy Mary, help me constantly in the great battle, which I am fighting against Hell, and when thou seest that I stagger and am about to fall, O my beloved Lady, stretch out then thy hand to me more quickly, and support me more firmly. Alas! how many temptations have I yet to overcome before my death! Mary, my Hope, my Refuge, my Strength, never let me lose the grace of God, for I resolve always to fly speedily to thee in every temptation, saying,

Help me, Mary, Mary help me!

Prayer as in page 5.

Visit XXXI.

If thou didst know the Gift of God.—JOHN iv. 10.

How delightful must it have been to behold our dear Redeemer on the day

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when, weary with His journey, He sat down, full of mildness and love, beside the fountain, awaiting the coming of the Samaritan woman, that He might convert and save her: *Jesus therefore, being weary with His journey, sat thus on the well.*[10] With equal sweetness He now remains with us at all times, having come down from Heaven upon our Altars, as to so many fountains of grace, waiting for us, and inviting us to visit Him, at least for a short time, that thus He may draw us to His perfect love. Jesus seems to speak from every Altar on which He is present beneath the Sacramental species, and to say to us all, "Why, O men, do you fly My Presence? Why do you not come to Me, and draw near to Me, Who so much love you, and for your sakes am here in such humiliation? What do you fear? I am not come now on earth to judge mankind; I have veiled Myself in this Sacrament of love only to do good, and to save every one who has recourse to Me. *I come not to judge the world, but to save the world.*[11]

By this we see that as Jesus Christ is

[10] John iv. 6. [11] John xii. 47.

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always in Heaven, *always living to make intercession for us*,[12] so He is constantly, night and day, in the blessed Sacrament of the Altar, as an Advocate, offering Himself as a Victim to His Eternal Father, to obtain from Him numberless mercies and graces. Hence the devout à Kempis says that we ought to approach Jesus in the most holy Sacrament, and speak to Him without fear of punishment, and without restraint, "as one who loves to his beloved, as a friend to a friend."

My hidden King and Lord, since Thou hast given me this permission, let me now open my heart to Thee with confidence, and say to Thee: O my Jesus, Who so lovest souls, I know but too well how much men wrong Thee; Thou lovest them, and Thou art not loved; Thou doest good, and Thou receivest insults; Thou wishest them to hear Thy Voice, and they will not listen to Thee; Thou offerest them Thy graces, and they refuse them. My Jesus, there was indeed a time when I also joined myself with these ungrateful wretches in thus offend-

[12] Heb. vii. 25.

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ing Thee: alas! my God, it is but too true! But I will correct myself, and will make amends in the days of life which may yet remain to me, for the displeasure I have caused Thee, by henceforward doing all in my power to please Thee. Tell me, O Lord, what Thou requirest of me; I will do all without reserve: make it known to me by means of holy obedience, and I hope I shall accomplish it. My God, I firmly resolve never in future to omit anything which I know to be pleasing to Thee, even though it should cost me all I have, relations, friends, reputation, health, or life itself: To lose all, and thus to please Thee, is a most happy loss, when all is gone and sacrificed to please Thy Heart, O God of my soul! I love Thee, O sovereign Good, deserving to be loved above all goods; and in loving Thee I unite my imperfect heart with those of all the Seraphim; I unite it with that of Mary, and of Jesus Himself. I love Thee with my whole being, and I will love Thee only, and always will I love Thee alone.

Ejac. My God, my God, I am Thine, and Thou art mine.

Spiritual Communion, page xiv.

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Thirty-first Visit to Mary.

Blessed Amadeus says that Mary, our most holy Queen, is constantly in the Divine Presence as our Advocate, offering for us her prayers which are all-powerful with God. "The Blessed Virgin stands before the Face of the Creator, always interposing her most powerful intercession for us. Because," he adds, "seeing our misery and our dangers, this merciful Lady pities and helps us with the love of a Mother: for she sees our dangers, and this merciful and sweet Lady pities us with maternal affection." Since then, my Advocate and most loving Mother, thou now seest the miseries of my soul, thou seest also my danger, and art praying for me: pray for me, oh! pray for me, and never cease praying till thou shall see me safe, and thanking thee in Heaven. "Thou, after thy only-begotten Son, art the certain salvation of the faithful." The devout Blosius tells me that thou, O most sweet Mary, art, after Jesus, the sure safety of those who serve thee faithfully: grant me then the favour I now ask of thee; let me be

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happy enough to be thy faithful servant till death, so that after death I may bless thee in Heaven, secure of being never more driven from thy sacred feet whilst God shall be God.

Ejac. O Mary, Mother, make me always thine!

My God, my only Good, Thou art mine: I give Thee my heart and my whole self: I want nothing from Thee but Thyself. *What have I in Heaven, and besides Thee what do I desire upon earth? . . . . Thou art the God of my heart, and the God that is my portion for ever.*[13]

[13] Ps. lxxii. 25, 26.

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ASPIRATIONS OF LOVE

TO

JESUS IN THE MOST HOLY SACRAMENT.

Go forth, ye daughters of Sion, and see King Solomon, in the diadem wherewith his mother crowned him, in the day of his espousals.—CANT. iii. 11.

I.

O HEIRS of grace, souls that love God, come forth from the darkness of this world and look on Jesus, your King, crowned with a crown of thorns, a crown of insult and sorrow, which the wicked synagogue His mother, placed on His Head on the day of His espousals, that is, on the day of His Death, through which He united Himself on the Cross to our souls: come forth once more and behold Him now full of mercy and of love, coming to unite Himself to you in this Sacrament of love.

My beloved Jesus, has it indeed cost Thee so much to unite Thyself to our

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souls in this most sweet Sacrament? Was it necessary that Thou shouldst first undergo so bitter and disgraceful a death? O come soon and unite Thyself once more to my soul; it has been Thy enemy by sin, but now Thou wilt make it Thy spouse by Thy grace. Come Jesus, my Spouse, I will never more betray Thee, I will be faithful to Thee always; as a loving spouse I will think of and try only to please Thee: I will love Thee unreservedly, I will be wholly Thine, my Jesus, all Thine.

II.

While the King was at his repose, my spikenard sent forth the odour thereof.—CANT. i. 11.

When Jesus comes, in the holy Communion to dwell in a soul, how perfectly does she, by the light which this King of Heaven brings with Him, see and know her nothingness! Like the spikenard, the most lowly of plants, she acknowledges herself the vilest of all creatures, and when she has thus humbled herself, what sweet odour does she give out to her beloved King, Who invites her to

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unite herself more and more closely with Him.

My soul, if you wish that Jesus should repose within you, see how low and wretched you are. Who are you? and what do you deserve? Humble yourself as you ought to do, by banishing all self-esteem, which keeps Jesus away from you, and prevents Him from coming to rest within you. Come to me, my dear Redeemer, come, and by Thy Divine light make me see my baseness, my misery, my nothingness, that so Thou mayst repose with delight in my soul, and never leave me.

III.

Think of the Lord in goodness.—WISD. i. 1.

My soul, why are you so timid and fearful at the sight of the goodness and infinite love of your Lord? Why are you diffident? Now that you have disposed yourself to receive Jesus Christ within you, let all your sentiments be in accord, trusting in the immense goodness of God, Who gives himself wholly to you. True, His judgments are terrible, but they are so only to the proud and obstinate;

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whilst towards the humble and penitent, who wish to love Him and please Him, they are all mercy and love, springing from a heart full of pity and love: they are such that David, meditating on the judgments of God, superabounded with hope: *in Thy words I have hoped exceedingly;*[14] they consoled him and made him joyful: *Thy Judgments are delightful . . . . I remembered, O Lord, Thy Judgments of old; and was comforted.*[15]

Oh how much too good, too loving is this great God to those who seek Him with love: *the Lord is good to them that hope in Him;*[16] how good He is to those who try to conform their wills to His Divine Will! *How good is God to Israel, to them that are of a right heart.*[17] My God, my Beloved, my Hope, my All, I desire Thee, and I desire Thee only, that so I may love Thee, and please Thee, and always do Thy Will. Enable me to find Thee, enable me to please Thee, and never let me leave Thee more. Amen.

[14] Ps. cxviii. 43.
[15] Ps. cxviii. 39, 52.
[16] Lament. iii. 25.
[17] Ps. lxxii. 1.

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IV.

Let my Beloved come into His garden, and eat the fruit of His apple-trees.—CANT. v. 1.

Cornelius á Lapide says that this is precisely the invitation which a soul wishing to receive the holy Communion makes to Jesus in the blessed Sacrament. "Come, my Beloved," she says, "come into my poor heart, which at one unhappy period was not Thine, but has now, through Thy grace, returned to Thee; *come . . . . . and eat the fruit of Thy apple-trees;* come and taste in me the virtues which Thou Thyself dost bring by Thy coming. My beloved Lord, for the honour at least of Thy own Majesty purify my soul, adorn it, inflame it with Thy love, and make it fair in Thine Eyes, so that it may become a fit abode for Thee.

V.

Stay me up with flowers, compress me about with apples, because I languish with love.—CANT. ii. 5.

The soul languishes when, forgetful of herself and her own concerns, she thinks only of strengthening her love by holy

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desires, which are the flowers, and with holy works, which are the fruits, of Divine love.

My God hidden beneath these sacramental species, since Thou art pleased that I should be entirely Thine make me such as Thou willest I should be: make me forget everything that does not belong to Thy love; increase more and more my desire of pleasing Thee, and grant also that these flowers may not be flowers always, but that they may become fruits, by my doing and suffering something for Thee, Who hast done and suffered too much for me. O God, God of my soul, make Thyself loved by me, loved truly, not in words only but by deeds, before death comes upon me.

VII.

When the goodness and kindness of God our Saviour appeared.—TIT. iii. 4.

St. Paul says that God, by becoming Man, showed to the world the extent of His mercy towards us; but by His Presence in this Sacrament, He proves how tender is His love for souls. St. Augustine asks: "Does it not seem a folly

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to say *Eat My Flesh, drink My Blood,*" as Jesus said to us in that blessed night; "*Take ye and eat, this is My Body*, to make you comprehend how much I love you, I desire that you should come and eat My very Flesh?" O holy Faith! Which of us could have expected so much? Who could ever have thought of it, if Jesus had not both thought of and done it? When some of His disciples heard, from His own Lips, that He would give them His Body to eat, they said that this thing was too hard: they could not understand or believe it,[18] and they actually left Him because they would not believe; nevertheless faith teaches us that thus it is.

In return for all that Jesus Christ has done for us, He requires only that we should love Him, as God once said to His chosen people: *And now, Israel, what doth the Lord thy God require of thee, but that thou . . . . . love Him, and serve the Lord thy God with all thy heart, and with all thy soul?*[19] What is there which Thou, my most loving Jesus, dost not give and promise to those who

[18] John vi. 41, 66, 67. [19] Deut. x. 12.

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love Thee? Thou hast assured them of Thy love: *I love them that love Me;*[20] Thou hast promised to receive them, though they may have turned from Thee: "*Turn ye to Me,*" *saith the Lord of Hosts;* "*and I will turn to you;*"[1] Thou dost promise to come, with the Father and the Holy Ghost, to dwell always in their souls: *He that loveth Me shall be loved of my Father . . . . and we will come to Him and* "*will make our abode with Him,*"[2] What more couldst Thou promise or give to induce men to love Thee? O Lord, most worthy of all love, I understand: Thou dost wish to be loved even by me; yes, I love Thee with all my heart, and if I do not, I beg of Thee to teach me. Make me love Thee, and love Thee truly: "Give what Thou commandest, and command what Thou pleasest."

VIII.

Draw me, we will run after Thee, to the odour of Thy ointments.—CANT. i. 3.

My beloved Jesus, Thou hast been pleased to come down to me, and unite

[20] Prov. viii. 17. [1] Zach. i. 3.
[2] John xiv. 21, 23.

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me to Thyself in this Sacrament of love, because, while I remain in this life I cannot go to Thee in Heaven: draw me then, dear Lord, wholly to Thyself. I do not wish to draw Thee to me in order to obtain from Thee my own desires; I wish that Thou, by Thy sweet attractions mayst draw me entirely to Thyself, so that I may wish for nothing, and do nothing but Thy most holy Will. It is but just that all my inclinations should yield to Thy holy designs: unite me then perfectly to Thyself, and thus united and freed from all earthly affections, I will run with Thee in the paths of holy virtue till I rest solely in Thy Divine Will during this life, and in the next. *In peace, in the self-same I will sleep and I will rest.*[3]

VIII.

He brought me into the cellar of wine, He set in order charity in me.—CANT. ii. 4.

By this St. Bonaventure understands the holy Communion, which infuses into the soul (united to her Divine King by

[3] Ps. iv. 9.

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tasting this wine of love, destructive of all inclination for created things,) a well ordered love, moderate towards herself, charitable towards her neighbour, and supreme towards God, loving above all things Him Who deserves to be loved above all things.

O Jesus, my King, sole Lord of my heart, Thou hast already led me within Thyself, by uniting me to Thyself in this Sacrament of love, yes, my beloved Lord, I already feel my heart changed: I feel a holy desire which gives me peace, which disgusts me with all impure affections, and impels me to love Thee, my God, with a pure love. My Jesus, since Thou hast admitted me into this blessed cellar, do not allow me ever to leave it; since Thou hast united Thyself to me leave me no more; detach me from all love of creatures, and unite me more and more to Thee on this earth, that I may one day be perfectly united to Thee in Heaven, where with my whole strength I shall love Thee, no longer hidden from from my eyes, love Thee without interruption or imperfection for all Eternity.

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IX.

My Beloved is gone down into His garden . . . to feed in the gardens and to gather lilies.—CANT. vi. 1.

My most sweet Saviour, since Thou dost descend from Heaven to come into my soul, I implore that, through Thy grace, it may become Thy garden, so that Thou mayst gather in it lilies and fruits pleasing to Thee. Forgive me if I have offended Thee: if I have abandoned Thee receive me, now that I return repentant to Thee; give me the purity Thou dost desire of me; give me strength to do Thy Will; grant me a true love of Thee, and thus I shall be pleasing to Thee. I sacrifice all my inclinations to Thee, and desire and wish only to please Thee.

X.

He is all lovely.—CANT. v. 16.

The sacred Spouse calls her Beloved *all lovely:* to souls who, as spouses, love Jesus, He makes Himself all lovely, whether He chastises or consoles them, whether He seems near them or at a distance, because He does all through love,

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and in order to be loved. Do with me then, my Jesus, as Thou pleasest; I will always love Thee, whether Thou send me consolations or trials; I know that as all comes from Thy loving Heart, all will be for my greater good: "my heart is ready, O God, my heart is ready." I am willing, O Lord, to accept whatsoever Thou mayst ordain, *I will bless the Lord at all times;* whether in prosperity or in adversity, I will at all times bless Thee, and love Thee, my Creator. I, who have so often displeased Thee by my sins, neither seek nor deserve consolations from Thee, and provided Thou art satisfied with me I am content to bear anything. My Jesus, my Jesus, whether near or afar off, Thou art always desirable, always dear to me; whether Thou comfort me or afflict me, I will always love Thee, and always thank Thee.

XI.

Who is this that cometh up from the desert flowing with delights, leaning upon her Beloved? —CANT. viii. 5.

Who are the souls that, living on earth, consider it a desert, so that, detached

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from visible things, they live only for God, as if there were no other but God Whom alone they love, and wish to please? Who are they who thus seem to quit the earth, and raise themselves above it, tasting the delights which are enjoyed by those who regard only God, and rest all their hopes in Him?

Who are these happy souls, if not those who often, and from pure love, unite themselves to Jesus in the adorable Sacrament? O my God, through Thy grace I wish to be such, detached from all things and wholly Thine. Henceforward the world shall be to me a desert, where, avoiding all attachment to any creature whatsoever, I will think only of Thee, as if there were none other but Thyself and me. In Thee alone will I put all my trust, Thee alone will I love, O God, God Whom I love, my Hope, my Beloved, my All.

XIII.

If she be a wall, let us build upon it bulwarks of silver; if she be a door, let us join it together with boards of cedar.—CANT. viii. 9.

This is what Jesus does when He comes to a soul in the holy Communion:

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He sees that she is a wall too weak to resist the attacks of Hell, therefore by the strength of this great Sacrament, He fortifies her with bulwarks of silver, that is, of His own Divine light. He sees that she is a door which easily decays, and He renews her with planks of strength and perseverance, signified by cedar, which is a strong and incorruptible wood; that is, He strengthens her with the gifts of holy fear, of detachment from creatures, of prayer, and affection for prayer, of holy desires, and above all by the gift of Divine love, which are the support of holy perseverance.

Bread may strengthen man's heart:[4] Jesus teaches us that as earthly bread preserves the life of the body, so the heavenly Bread of the holy Communion preserves the life of the soul: *he that eateth Me, the same also shall live by Me. He that eateth My Flesh, and drinketh My Blood, abideth in Me, and I in him,*[5] Such are the delightful assurances which Jesus makes to those who receive Him in the blessed Sacrament.

My Jesus, who is more weak and

[4] Ps. ciii. 15. [5] John vi. 58, 55.

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faithless than I am? Thou already knowest how many times I have yielded to my enemies, and how often they have won the gate, that is my will, by which they have come in to ruin me, by making me lose Thy friendship. Fortify me, I beseech Thee, with Thy light and strength, that I may never again lose Thee, and drive Thee from me. My dear Redeemer and Lord, if Thou seest that I shall offend Thee again, I implore Thee to let me die now, when, as I hope, I am in Thy grace, and united to Thee. My beloved Jesus, I do not wish to exist any longer without Thee: while I live I am liable to change, and I may again displease Thee, as I have formerly done; do Thou therefore help me. And thou also, most holy Mary, help me, and pity me; thou, who art the Mother of perseverance, obtain from thy Jesus, this gift for me: from thee I seek it, through thee I wish and hope for it.

XIII.

I found Him Whom my soul loveth. I held Him, I will not let Him go.—CANT. iii. 4.

Thus should speak every soul which is united to Jesus in the most holy Sa-

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crament: "Creatures depart from me; begone from my heart. I once loved you, because I was blind, but now I love you no longer, nor can I love you any more; I have found another Good, infinitely more deserving of love than you: I have within me my Jesus, Who has won my whole soul, and to this Beloved One, I have given myself entirely. He has already accepted me as His, therefore I no more belong to myself: creatures farewell; I am not and will never again be yours; I belong, and always will belong to my Jesus, and He is Mine, and I shall always be His. *I held Him, I will not let Him go.* I have received Him in the holy Communion, and have pressed Him to my heart; henceforth I will hold Him by my love, and I will never let Him leave me."

O my beloved Saviour, permit me to embrace Thee so closely, that I may never be separated from Thee: behold, I cling to Thee, my Jesus, I love Thee, I love Thee, and I wish I could love Thee as Thou deservest. I wish my whole rest and happiness to consist in loving and pleasing Thee: command all creatures

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to leave me, and let them not disturb me; say to them: *I adjure you . . . . . that you stir not up, nor make the beloved to awake.*[6] Unless I will it creatures can never enter, to disturb me, and separate me from Thee; I beseech Thee therefore to strengthen my will, and unite my wretched heart with Thy Divine Heart, so that I may always will what Thou willest: grant this, O Lord, through Thy Merits. Amen. Thus do I hope. Amen.

XIV.

I shall want nothing: He hath set me in a place of pasture.—Ps. xxii. 2.

What can be wanting to me, my beloved Jesus, since Thou invitest me to this Table of love, to be nourished by Thy Divine Flesh? *The Lord is my light and my salvation, whom shall I fear?*[7] What shall I fear if Thou, the all-powerful God, art my Light, and my Salvation? I give myself entirely to Thee; accept me, and do with me as Thou wilt: punish me, shew me Thy

[6] Cant. ii, 7. [7] Ps. xxvi. 1.

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wrath as much as Thou willest; deprive me of life, destroy me, yet will I always say, with holy Job: *Although He should kill me, I will trust in Him.*[8] Provided I am Thine, and love Thee, I am content to be treated with the utmost rigour by Thee; to be even annihilated, if it should so please Thee.

XV.

I have graven thee in My Hands: thy walls are always before My Eyes.—ISAIAH xlix. 16.

Such is the loving care God has of a soul that He wills to be His: He carries her written in His Hands, so as never to forget her, saying that a mother will sooner forget her own child, than He a soul in the state of grace.

Thy walls are always before My Eyes. His Eyes are always watching to defend this soul, that her enemies may not injure her. *O Lord, Thou hast crowned us as with a shield of Thy good Will.*[9] Our good God surrounds us with the protection of His merciful Will, wholly intent on our good, and thus He frees us

[8] Job xiii. 15. [9] Ps. v. 13.

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from all dangers. O my God, infinite Goodness, Who more than any other dost love me, and desire my good, I yield myself entirely to Thee: let every hope fail me, if only Thou fail me not. I know that I ought to co-operate in fulfilling Thy holy Will; *Lord, what wilt Thou have me to do?*[10] Behold I am ready, my dear Lord, and resolved to do whatsoever Thou pleasest. *Thy Will be done.* I desire nothing but to do what Thou willest, but help me or I shall do no good; teach me not only to know, but to do, whatever is pleasing to Thee: teach me to do Thy Will. Eternal Father, enable me to say with truth what Thy Jesus said whilst on earth: *I do always the things that please Him.*[11] My God, this I desire, this I seek, this I hope, through the Merits of Thy Son, and of the ever-blessed Mary.

XVII.

My son, give Me thy heart.—PROV. xxiii. 26.

My soul, this is all that your Lord asks of you, when He comes to visit you;

[10] Acts ix. 6. [11] John viii. 29.

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He wishes for your heart, and your will: He gives Himself to you without reserve, it is but just that you should give yourself entirely to Him, endeavouring only to fulfil His holy Will perfectly in yourself: *For the Lord will return, to rejoice over thee in all good things.*[12] Be careful that when Jesus next comes to visit you, He may have the satisfaction of finding that you have executed all that he has laid down for you. My Jesus, I wish to please Thee, do Thou help my desire: give me strength, and do with me whatsoever Thou pleasest.

XVIII.

What is there that I ought to do more to my vineyard that I have not done to it?—ISAIAH v. 4.

My soul, hear what your Lord says; "What more ought I to do for you that I have not done? For your sake I became Man; I, the Eternal Word became Flesh; from being Lord of all I made myself a servant, *taking the form of a servant;*[13] I was even born in a stable, like a worm; *I am a worm, and*

[12] Deut. xxx. 9. [13] Phil. ii. 7.

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no man;[14] I actually died for you, died on a disgraceful gibbet, and made Myself *obedient unto death, even to the death of the cross.*[15] What more remained for Me to do, after giving My Life for you? *Greater love than this no man hath, that a man lay down his life for his friends*,[16] but I devised much more for you, and My love has done it for you: even after death I remain with you in the most holy Sacrament, to give you Myself as your spiritual Food: tell Me what more could I have done to gain your love?" My Lord and my Redeemer, Thou art right: if I wished to answer I have nothing to say; Thou hast been too good to me, and I have been too ungrateful towards Thee. I wonder at Thy immense goodness; I look upon my own ingratitude, and cast myself at Thy Feet, saying "Jesus, have pity on me who have so ungratefully repaid Thy love: avenge Thyself, I beseech Thee, avenge Thyself upon me, and punish me, but not by abandoning me; punish me, and convert me; allow me not, any longer to live, ungrateful to

[14] Ps. xxi. 7. [15] Phil. ii. 8.
[16] John xv. 13.

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Thee; grant that, at least out of gratitude I may love Thee, and ere I die, make Thee some return for Thy love.

XVIII.

Put Me as a seal upon thy heart.—CANT. viii. 6.

Yes, my beloved Jesus, since I have consecrated my whole heart to Thee, it is but just that I should place Thee as a seal of love upon it, to close the entrance against any other affection, and thus make it known to all that my heart is Thine, and that Thou alone rulest over it. But, my dear Lord, what dost Thou expect from me unless Thou work in me? I can do nothing but give Thee my poor heart, that Thou mayst dispose of it at Thy pleasure. Behold I give it Thee entirely; I consecrate it to Thee; I sacrifice it to Thee; do Thou possess it always. I will no longer have any part of it; if Thou love it Thou canst keep it. I implore Thee to leave it no more in my hands, or I shall snatch it from Thee. O most loving God, infinite Love, since Thou hast so forced me to love Thee, make Thyself loved by me: I will live

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only to love Thee, and I will love Thee only that I may please Thee. Thou Who workest so many miracles to come into my heart in this great Sacrament, add this one more, make me wholly Thine, wholly, entirely, all Thine, without division, without reserve, so that I may say, in this life and in Eternity, that Thou art the sole Lord of my heart, and my only riches: *Thou art the God of my heart, and the God that is my portion for ever.*[17]

Most holy Mary, my Mother and my Hope, help me, and I shall certainly be heard. Amen. Such is my wish, such is my hope. Amen.

XIX.

Blessed are they that dwell in Thy house, O Lord.—Ps. lxxxiii. 5.

Heaven is the palace of Thy glory, my God, and the Throne of Thy mercy is in Thy holy churches. The Saints are supremely happy in Heaven, because they see Thee, Face to face, and possess in Thee the fullness of all good; we, in some degree share their happiness when

[17] Ps. lxxii. 26.

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we are in Thy churches, where Thou dost dwell, and where we possess Thee actually, though concealed; but our happiness is yet greater when we receive Thee in this adorable Sacrament, wherein Thou art pleased to give Thyself to us, to choose our souls for Thy dwelling, and to establish Thyself there, thus giving us a foretaste of Heavenly delight. Happy are they, O my God, who come often to pay Thee their homage at the foot of Thy holy Altar; more happy still they who receive Thee into their hearts! But what preparations and dispositions are necessary for such a favour! Have I always brought them with me when I have approached this adorable Sacrament? Alas, what coldness and negligence have I to condemn myself for in so holy an action!

O my God, I beseech Thee, penetrate me with a lively faith when I am about to present myself in Thy holy dwelling; but above all inflame me with an ardent love, when I have the happiness of receiving Thee in my heart! It is the greatest favour Thou canst grant me in this world, and I beg it of Thee in preference to all the treasures of earth.

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XX.

Rule Thou in the midst of Thine enemies.—Ps. cix. 2.

My God, I am surrounded on all sides by the enemies of my salvation; the world is filled with the wicked who insult Thy holy Name, and blaspheme Thy blessed law. I find snares and dangers at every step, and in the constant fear in which I am placed, I have recourse to Thee, and come to seek shelter in Thy holy dwelling, at the foot of Thy Altar, beseeching Thy help that I may not be drawn aside from Thy paths. O my God, these enemies of my salvation are Thy enemies also; arm Thyself, then, against them, and rule over those who dare audaciously to upraise themselves against Thee, and against Thy glory: or rather, O God of mercy and goodness, dissipate the darkness which blinds their souls; still the passions which pervert their hearts, and bring them back to the paths of salvation, from which they have unhappily wandered. This victory will be salutary to them, and most glorious to Thee; Thou wilt then reign over all hearts, and all in concert will

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bless Thy holy Name, and enter into the Kingdom of Thy mercy, considering themselves happy to live under the only Sovereign Who can make those happy that serve Him, and submit to His laws.

But besides these outward enemies, I have yet more dangerous ones, my God, within: my passions, my bad habits, my perverse inclinations, these I conjure Thee, dear Lord, to subjugate, that henceforward Thou alone mayst reign, the King and Ruler of my heart.

XXI.

My soul is troubled exceedingly.—Ps. vi. 4.

O Lord, my God, trouble and agitation have seized my heart, and my soul overflows with anguish; Thou art the God of all consolation, and to Thee I come to seek some alleviation of my sorrow, some ray of light amid the darkness that surrounds me. Thou hast said that when we are in tribulation Thou art with us, and wilt deliver us from our afflictions: make me feel the effects of this consoling promise; God of all goodness, hear my groans, listen to my sighs

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and lamentations! Alas! where are the happy days when I peacefully enjoyed the delights of Thy holy service?

I do not ask Thee to deliver me from my sufferings, O my God; try me, if such be the order of Thy Providence; what I earnestly implore, and hope from Thy goodness, is grace which may support and strengthen me in my trials, and that Thou wilt not allow my constancy to be shaken: if Thou assign me a share in the bitterness of Thy chalice I accept it from Thy Hand, trusting that it will open to me a place in Thy Heart. May Thy holy Will be fulfilled always; in this perfect fulfilment I shall find my consolation: *Thy Will be done.*

XXIII.

For Thee my soul hath thirsted.—Ps. lxii. 2.

A burning thirst for the things of this world devours the hearts of most men, O my God: the avaricious thirst for riches, and fancy themselves poor in the midst of their wealth; the ambitious thirst for honours, and the splendour of their rank blinds them; the sensual thirst

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for pleasures, whose false sweetness quickly turns to bitterness. Fools, they seek, in polluted cisterns, poisonous waters, which, far from quenching their thirst, do but increase it, and inflame them more and more. But my soul thirsts for Thee alone, my God, and to Thee tend all the desires of my heart; Thou art the only Fountain whence flow the waters of eternal Life, and Thy adorable Sacrament is the principal source thou hast prepared for us. Thou callest us, in thy infinite goodness, to come and *draw waters with joy out of the Saviour's Fountains;* [18] yes, adorable Saviour, to Thee will I go to satisfy my thirst, to appease my insatiable desires; Thou alone canst fully satisfy them, for everywhere else we find nothing but aridity and bitterness.

XXIII.

Lord, teach us to pray.—LUKE xi. 1.

Saviour of my soul, I often come to Thee, I frequently present myself at the foot of Thy holy Altar, but Alas! I

[18] Is. xii. 3.

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many times know not what to say when I am in Thy sacred Presence, nor of what to speak to thee; my heart, like a dry and barren soil, produces nothing in Thy sight, but seems to be without life or feeling; if I begin a prayer, a thousand troublesome distractions interrupt me and draw my attention far from Thee. God of infinite holiness and goodness, teach me, then, how to pray in a manner worthy of Thee; enlighten my mind that it may meditate on Thy ineffable greatness; touch and penetrate my heart, that it may feel how infinitely worthy Thou art of all love; say to my soul all that I ought to say to Thee, for *Thou hast the words of eternal Life.*[20] Oh! let Thy servant hear them and I will receive them with gratitude: then, touched by these Divine words, and animated by these pious sentiments, I shall be able to pray so as to honour Thee, and the incense of my prayer will rise before the throne of Thy mercy, to obtain Thy graces. O most holy God, I earnestly beseech Thee to teach me how to pray, for Thou alone canst instruct me in this

[20] John vi. 69.

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sublime knowledge, the science of the Saints.

XXIV.

O Lord, make no delay.—Ps lxix. 6.

My beloved Saviour, it seems a very long time since I have had the happiness of receiving Thee, and when I put it off too long, my poor soul insensibly falls into langour and weakness. If I were to consider only my imperfect dispositions, and my unworthiness to partake of Thy Divine Mysteries, I should indeed defer receiving Thee, and should hardly dare even to approach Thy Presence, or to come near Thy holy Altar; but when I consider the extreme need I am in of Thy help, I cannot longer abstain from the Source of life, lest I faint and die of weakness.

Come then, dear Lord, come adorable Saviour of my soul, come and give Thyself wholly to me, that Thou mayst draw me entirely to Thyself; but that Thou mayst find in me a dwelling worthy to receive Thee, deign to prepare me by Thy grace, and to form in me the holy

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dispositions which so great a favour demands, especially a lively faith, perfect purity, and ardent love. Nothing shall be wanting, from this moment, on my part, to prepare myself, as soon as possible, for the happiness I hope soon to enjoy in uniting myself to Thee. This happy moment cannot come too soon: *Come, O Lord, and do not delay.*

XXV.

How Lovely are Thy Tabernacles, O Lord of Hosts!—Ps. lxxxiii. 2.

People in the world consider the palaces of kings and great men as the happiest and most desirable abodes, but I can find no truly consoling and happy place of rest, O my God, except before Thy holy Tabernacles: when I am there I wish to remain all the days of my life, and when I am afar off I feel as if I were in a strange land: my soul unceasingly sighs for these sacred dwellings, and becomes weak and faint if long separated from them. O God of all goodness, how is it that when such happiness is to be found in Thy Presence men should so

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often leave Thee alone and abandoned, so that Thy holy chambers are deserted, while crowds throng the courts of earthly kings? No, we know not the happiness of possessing Thee, adorable Redeemer, or the good of which we deprive ourselves by not approaching Thee: enlightened by faith, and guided by sincere gratitude, I will often come to visit Thee in Thy holy temples; I will come to adore Thy greatness, and implore Thy grace and help; to lament my sins and seek light in my doubts, comfort in my sorrows, and all the assistance I may need in the various circumstances of my life.

XXVII.

Heal my soul, for I have sinned against Thee.—Ps. xl. 5.

I have offended Thee, my God, and have wandered from the paths of Thy holy commandments; my soul is covered with deep wounds, which may destroy it; but Thou art the sovereign Physician of wounded souls, and to Thee I come, to seek my cure; heal me, O God of

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goodness, forgive me my sins, restore me to Thy holy love. I feel how great is the misfortune of being at a distance from Thee, and living out of Thy grace; but I know, O God of infinite holiness, that, to obtain pardon of my sins, I must detest them above all things, and be heartily sorry for them; and the uncertainty I feel as to the reality of my sorrow, and the sincerity of my repentance pains my soul exceedingly. When I beseech Thee to forgive me my sins and heal my wounds, it seems to me that I am truly grieved for them, and wish, from my heart, to detest them sincerely; but alas! who can be sure of himself, and of the dispositions of his soul? My God, I come to implore of Thee this real sorrow for my sins; I earnestly entreat Thee to form it in me, to change my guilty heart, and to penetrate it with sincere compunction and salutary grief, that when I approach the sacred tribunal of penance Thou mayst speak to my soul these comforting words: "Go in peace, your sins are forgiven you; your wounds are healed: go in peace, and sin no more."

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XXVIII.

I am a sojourner on the earth.—Ps. cxviii. 19.

O God, my Creator and Redeemer, I daily feel that this world is a foreign land to me, a place of banishment and exile; Thou didst create me for Heaven, and Heaven is my true country; all that I see and hear on earth tells me that I am made for something greater than this world, and my soul, detached from and disgusted with all, sighs and languishes at the length of its pilgrimage and exile. The only comfort I have is to come often to Thy holy temple, which presents to me an image of Heaven, and of the true country for which I am destined: Thou dost dwell in our churches, and I adore Thee by faith, though hidden beneath these sacramental veils, hoping one day to contemplate Thee in all the splendour of Thy glory.

O Heaven! O holy Sion, happy country, eternal abode of the elect! When will the happy moment come that, freed from the ties of this mortal body, and leaving the slavery of the world, I may take the wings of the dove, and fly

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to the Bosom of my Beloved, to unite myself to the blessed Spirits in singing His praises, and for ever celebrating His ineffable mercy. When shall I come and appear before the Face of the Lord?

XXVIII.

He that eateth Me, the same also shall live by Me.—JOHN vi. 58.

Thy grace presents a most salutary thought to me, O my God, and one well worthy of consideration: I have, not unfrequently, the happiness of communicating, and participating in Thy Divine Mysteries, but have I ever duly reflected on the obligations which this great grace imposes on me, and on all the gratitude it deserves? Have I fully understood that, having received the great Author of life, I ought to lead a new, and as it were a Divine life? How attentive should I be to avoid every wilful and deliberate fault, which might take away the fruits, and lessen the good which the holy Communion ought to produce in me; how much should I fear to offend a God, Who has been pleased to give

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Himself to me, and who then actually dwells within me! My eyes which, through the veils of faith, have had the happiness of seeing Him, my tongue which has been sanctified by receiving Him, above all my heart, which has become His dwelling and His temple, should all be henceforward consecrated to Him. And can I ever forget that, having had the happiness of communicating, it should be no longer I that live, but Jesus Christ Himself Who lives in me and acts in me, and Who, in short should animate, sanctify and consecrate all my actions and all my conduct? This is a high thought, and a great obligation; I will recall it, and meditate frequently upon it, O my God, and I will try henceforth to conform to it the whole course of my life.

XXIX.

Let my soul die the death of the just.—NUMB. xxiii. 10.

I know that I must one day die, my God, and that every day I ought to prepare myself for death, therefore when

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I have the happiness of receiving Thee, I have always the thought and desire of receiving Thee as my Viaticum, being uncertain whether, in my last illness I shall have this comfort, or whether, by some unforseen accident, death will not surprise me, and take me suddenly out of this world. Permit not this, my God, I implore Thee; grant me grace to receive Thee, with the holiest dispositions, in my last moments, and thus to die the death of the just. I know that to obtain the grace of a holy death we must prepare ourselves by a holy life, and especially by dying to ourselves; to this I will apply myself as long as I may yet have to live in this world; I will endeavour to die to my senses, to my passions, to my perverse inclinations, to every thing which could cause me uneasiness and remorse at the time of my death.

O Jesus, supreme Judge of the living and of the dead, Thou wilt then be indeed my Judge, but now Thou art still my Father and my Saviour: have pity on my soul, and prepare it to appear one day before Thee. Most holy Mary, do thou protect me always, and especially

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in these final moments, which will decide my Eternity.

XXX.

The Lord of armies is with us: the God of Jacob is our Protector.—Ps. xlv. 8

Such is the happiness of which faith assures us, such the prodigy which the Most High works for us: The God of Heaven is here on earth with us; for us He dwells in our churches, and by His Presence He assures us of constant protection, and ineffable consolation: we may go to Him at all hours, at every moment, on all occasions; we may speak to Him and represent our misery, and our sufferings, tell Him our sorrows, and beg His grace, sure that we shall never be refused, if we ask with a lively faith, and a firm confidence. My God, I have experienced this a thousand times when, in affliction, I have come to implore Thy help, and to find that comfort which I had vainly sought in the world.

God of strength and of mercy, be Thou blessed for ever for the inestimable favour Thou dost confer on us in being

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thus present in the midst of us: when we are in Thy holy churches we may truly say, as did the Prince of the Apostles, *Lord, it is good for us to be here* [19] O Jesus, how happy we are in being here, and how infinite is Thy goodness in receiving us: may we not look on this grace as a pledge of that which Thou dost prepare for us, and that, after admitting us so often to Thy holy temple, Thou wilt be pleased to receive us, one day, into Thy glory?

XXXII.

I will not let Thee go except Thou bless me.—GEN. xxxii. 26.

These, O my God, were the words which the patriarch Jacob addressed to the Angel who appeared to him, and they are the sentiments I now confidently offer to Thee. I am about to withdraw from Thy immediate Presence to attend to the duties of my state of life, and the occupations in which this state involves me; but I will not quit Thee, I will not leave Thy holy church, till

[19] Matt. xvii. 4.

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Thou hast given me Thy Divine blessing. Thou seest how extremely I need it; I shall no sooner return to the world, and resume my ordinary duties, than dissipation, agitation, the tumult and anxiety of business will assail me on every side, will attack me continually, and as it were snatch me from myself; and what is yet more, O my God, a thousand occupations and temptations may expose me to the danger of displeasing and offending Thee; guard me then against all danger by a special benediction, and a powerful assistance, or I shall be in perpetual fear of wandering from Thee, and forgetting Thee. Pour Thy blessing on me abundantly, O Lord, support me in temptation, be my Shield against all the enemies of my salvation, and grant that, though my body must quit Thy holy temple, Thy grace may always remain in my heart. Amen.

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Aspirations of Divine Love.

I. Lord, who am I that Thou so lovest me, and seekest to be loved by me?

II. O Thou Who art infinitely to be loved, I love Thee. No: it is more true to say, O God, I love Thee not.

III. I love Thee more than anything, more than my life, more than myself, but still I see that I love Thee too little!

IV. O King of Heaven, make Thyself also King of my heart: take full possession of me.

V. I leave all and turn to Thee; I embrace Thee, I cling to Thee, despise me not. Immense Goodness, I love Thee.

VI. Thou hast already bound me to Thyself, my Jesus, how can I ever let myself be separated from Thee? I love Thee, and will never cease to love Thee.

VII. Unite Thyself to me, O Lord, let not the greatness of my sins divide Thee from me.

VIII. O God, my God, whom shall I love if I love not Thee, my Life, my Love, my All?

IX. *Chosen of thousands.* My God, Thee alone do I choose, Thee only will I love.

X. My Redeemer, I wish nothing from Thee but Thyself.

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XI. Oh! that I could consume my whole being for Thee, Who hast consumed Thyself entirely for me!

XII. O Lord, take my will entirely, and do with it whatsoever Thou pleasest!

XIII. O God not known, O God not loved! foolish is he that loves Thee not.

XIV. O my God, I knew when I sinned that I deeply displeased Thee: and did I do it? Could I?

XV. Had I died then I could no more have loved Thee: now that I can do so I will love Thee.

XVI. Lord, permit not that, after having received so many graces, I should again betray Thee: rather let me die.

XVII. Thou hast borne with me that I might love Thee, yes I will love Thee.

XVIII. My God, Thou hast conquered me: I will resist no more; I yield myself to Thee.

XIX. O God, how many years have I lost in which I might have loved Thee,

XX. To Thee, my God, I consecrate the rest of my life: who knows how much may remain?

XXI. What are riches, what are treasures, what are pleasures? O my God, I wish for Thee alone.

XXII. O King of hearts, reign in my heart: I beseech Thee draw me entirely to Thyself.

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XXIII. Bind me to Thyself, O my God, so that I may never more separate myself from Thee.

XXIV. Thou wilt not leave me, nor will I leave Thee: thus, O God, my God, our love will for ever be reciprocal.

XXV. Make me wholly Thine before I die, my Jesus, my Love, my Life, my Treasure, my All!

XXVI. O my Jesus, grant that I may behold Thee appeased, the first time that I look upon Thee.

XXVII. When shall I be able to say: "My God, I cannot lose Thee any more?"

XXVIII. When, O Lord, shall I behold Thee unveiled, and love Thee, Face to face, with all my strength, and for all Eternity?

XXIX. As long as I live I am in danger of losing Thee, my infinite Good!

XXX. My Jesus, Thou hast but too forcibly obliged me to love Thee; yes, I will love Thee, I do love Thee, my God, I do love Thee.

XXXI. O Eternal Father, for the sake of Jesus Christ give me Thy love!

XXXII. Permit one of the most ungrateful souls that ever was on earth to love Thee!

XXXIII. My God, I will love Thee much in this life, that I may love Thee much in the next.

XXXIV. My Jesus, Thou hast given Thyself wholly to me: I give myself entirely to Thee!

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XXXV. What greater pleasure can I have than to please Thee, my God?

XXXVI. My beloved Jesus, I will love Thee as much as I have hitherto offended Thee.

XXXVII. I love Thee, O infinite goodness! Make me know the great Good Which I love.

XXXVIII. My Jesus, Thou art the Vine, and I am one of Thy branches: keep me always united to Thee, and never allow me to separate myself from Thee.

XXXIX. O my God, how does the thought of Thy being infinitely happy delight me!

XL. O Lord, where art Thou? Art Thou with me or not? Am I in Thy grace or not? I do indeed love Thee, and love Thee more than myself.

XLI. My Jesus, give me the love which Thou seekest of me.

XLII. Oh that I had always loved Thee!

XLIII. Oh! if I loved Thee, my God, if I did but love Thee! I do love Thee, but I love Thee far too little.

XLIV. O Lord, make me love Thee exceedingly, and enable me to conquer all things that I may please Thee.

XLV. I give Thee my will. I will nothing but what Thou willest.

XLVI. I seek not consolations from Thee: I wish only to please Thee, my God, my Beloved, my All.

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XLVII. O infinite God, I am not worthy to love Thee; but bear with me, and let me love Thee!

XLVIII. I hope to love Thee for Eternity, O Eternal God!

XLIX. My beloved Jesus, Who hast suffered so much for me, I will endure for Thee as much as Thou mayst please.

L. O God of my soul, I care not to live more without loving Thee!

LI. O Will of God, Thou art the sole object of my love!

LII. O All-powerful God, make me holy!

LIII. O Lord, it will be for Thy glory to make one who was Thy enemy become a great lover of Thee.

LIV. Thou hast sought me, my God, when I fled from Thee; Thou wilt not reject me now that I seek Thee!

LV. That Thou mightest pardon me, my beloved Jesus, Thou didst not spare Thyself!

LVI. I thank Thee that Thou dost give me time to love Thee. Yes, my God, I love Thee, I do love Thee, and I always will love Thee!

LVII. O God, worthy of infinite love, let this be the day on which I turn to Thee, my Beloved, my All.

LVIII. Punish me as Thou wilt, but deprive me not of the power of loving Thee!

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LIX. Divine Father, Thou hast given me Thy Son; I give Thee my wretched self: in pity accept me!

LX. I will love Thee, my God, disinterestedly, without interval, and without reserve.

LXI. O Lord, I will atone for my offences against Thee by doing all I can to please Thee!

LXII. My Jesus, Who wast despised for my sake, let me be despised for Thine!

LXIII. My tortured Jesus, make me lovingly endure the sufferings of this life!

LXIV. My Redeemer Who didst die for me, I would willingly die for Thee!

LXV. This day do I resolve to give myself wholly to Thee!

LXVI. O that all loved Thee as Thou deservest to be loved!

LXVII. Grant, O Lord, that I may not neglect anything which I know to be pleasing to Thee.

LXVIII. Happy shall I be if I lose all to gain Thee, my God and my All!

LXIX. O Jesus, sacrificed for me, I sacrifice all my will to Thee.

LXX. My God when shall I see myself wholly Thine?

LXXI. *Lord, what wilt Thou have me to do?* Acts ix. 6.

LXXII. *The mercies of the Lord I will sing for ever.* Ps. lxxxviii. 1.

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LXXIII. *Who shall separate us from the love of Christ.* Rom. viii. 35.

LXXIV. O good Jesus, do not let me be separated from Thee; do not allow me to be separated from Thee.

LXXV. What is there for me in heaven, and besides Thee what do I wish on earth? O God of my heart, and God Who art my portion for ever.

LXXVI. Let me die for the love of Thee, Who didst deign to die for love of me! (St. Francis.)

LXXVII. My Beloved is crucified. (St. Paschasius.)

LXXVIII. Give me but Thy love and Thy grace, and I am rich enough. (St. Ignatius.)

LXXIX. Let me die, O Lord, that I may see Thee. (St. Augustine.)

LXXX. My Jesus, he who loves Thee not, does not know Thee!

LXXXI. O Lord, I love Thy pleasure more than all the pleasures of the world.

LXXXII. My crucified Jesus, how is it that all do not love Thee?

LXXXIII. Thou hast died for me; oh! that I could die for Thee, my Jesus, my Beloved, my Treasure, my All!

LXXXIV. Lord, what shall I give Thee, in return for all Thou hast suffered for me?

LXXXV. O Infinite Goodness, I prize Thee above all things; I love Thee with my

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whole heart; I give myself entirely to Thee: do Thou accept my love, and make me love Thee more.

LXXXVI Make me forget all things, that I may remember Thee alone, my Beloved, my all.

LXXXVII. I wish to love Thee as Thou deservest; accept this my desire, O God, and give me Thy love.

LXXXVIII. I have offended Thee enough: now I will love Thee!

LXXXIX. O God, my God, I am Thine, and Thou art mine!

XC. We may lose all, if we lose not God.

XCI. Whatever God may cost us, the price cannot be too great.

XCII. Thou alone, my Jesus, Thou alone dost suffice me.

XCIII. O Mary, look upon me, and draw me all to God.

XCIV. Mother most amiable, I love thee much!

XCV. O Mother, give me confidence in thee, and make me always have recourse to thee.

XCVI. O Mary, thou canst save me, thou canst make me holy, and for this I hope: have pity on me.

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A Form of Spiritual Communion.

I adore Thee, my beloved Jesus, truly present in the most holy Sacrament of the Altar. I adore Thee, and long for Thy sacred Presence in my heart. I cannot now receive Thee sacramentally, come to me, therefore, dear Lord, in spirit, come and remove from my heart whatsoever in the least displeases Thee, I hate and renounce it all, and beseech Thee to give me instead the virtues I so much need, especially . . . . . Come and teach me above all to die to all self-love, that Thy love may be the motive of all I do, or think, or say. I thank Thee for all Thy blessings, and unite myself to Thy Will in all things: teach me to love Thee!

Another Method of Spiritual Communion,

Taught by blessed Leonard of Port Maurice.

Come my beloved Jesus, come into my poor heart and satisfy its longing; come and sanctify my soul; come, sweet Jesus, come with Thy loving Heart into my poor one, which I offer to Thee and give Thee!

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VISITS

TO THE

MOST HOLY SACRAMENT,

For every Day in the Week.

By the Author of "L'ame élevée à Dieu."

PRELIMINARY REFLECTIONS.

In the adorable Sacrament of the Altar, Jesus Christ is with us night and day to be our Support in temptation, and our Strength in combat: this God of love invites and urges us to go to Him; in his Presence, in His most sacred Heart, the saints found the special and chosen graces which enabled them to triumph over all the enemies of their salvation, and to overcome all that opposed their sanctification. Go then, and draw from the same Source the waters which gush forth unto eternal life. But remember that the various visits you may make each day to Jesus will be pleasing to Him only as they may be made in a spirit of

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faith and love. Faith, by recalling the holiness of the place you are in, and the Majesty of the sovereign Ruler Who dwells there, will penetrate you with a holy respect; and love, by inviting you intimately to this God of all goodness, will inspire you with that confidence in Him, which a child should feel for the most tender of Fathers.

To make these visits with more fruit, and to excite your fervour more and more, it is better to have a special intention each time, which may fix your mind, and inflame your heart: for this purpose you may consider Jesus Christ at one time as your God, at another as your Saviour, again as your tender Father, and so in his other characters, as is indicated in each day's visit. You may also use these exercises for your Communions, directing your intention to the special character in which you wish to honour Jesus.

First Day.

In the first visit consider Jesus Christ as your God, and prostrate at His Feet, acknowledge His supreme Dominion over you, and your entire dependance on Him. In these sentiments adore Him with profound humility, and unite your homage to that paid Him by His Angels.

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Prayer.

Prostrate in spirit before Thee, my Jesus, I adore Thee as my supreme Lord; notwithstanding the state of humiliation beneath which Thou dost veil the splendour of Thine infinite Majesty, I acknowledge Thee as the Creator of all things, the Beginning and End of every being, the sovereign Master of the universe, the absolute Ruler of my lot. God of God, Light of light, true God of true God, eternal Son of the heavenly Father, Image of His Substance, Splendour of His glory, Thou in Whom He is well pleased, the state of annihilation to which Thou art reduced on Thy Altars, far from shaking or lessening the firmness of my faith, does but increase the ardour of my sentiments towards Thee.

I acknowledge and adore in Thee that supreme Majesty Which rules all, Which is above all, and before Which all is but dust and ashes.

I acknowledge and adore in Thee that inviolable Holiness Which detests even the shadow or appearance of sin, Which discovers spots in the very stars, and be-

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fore Which the Angels themselves are not pure.

I acknowledge and adore in Thee that boundless Power Which all obey, Whose Voice is heard by nothingness, and Which commands things that exist not, as well as those that have a being.

I acknowledge and adore in Thee that infinite Wisdom Which enlightens all, that Divine Providence Which disposes of all, that boundless Immensity Which contains all, and every Perfection of the Divinity Itself, Whose Fullness is in Thee.

Utterly unable as I am to pay Thee the homage which is justly due to Thee, I unite my adorations with those of the heavenly Spirits prostrate before the Throne of Thy glory. Would that I could go to the ends of the earth to publish Thy greatness, to announce Thy holy Name to barbarous nations, and make them true adorers of Thee! Oh! that I could have the consolation of seeing Thee known by all nations, loved by all hearts, adored by all creatures that are capable of knowing Thee, of adoring Thee, and of loving Thee!

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Jesus, my God, my Creator and my All, I adore Thee with the deepest reverence, I annihilate my being before Thee, and offer Thee the homage of my dependance, of my submission, of my very life and of all that I am, to acknowledge Thy supreme dominion over all created things: be Thou praised, adored and blessed for ever in the whole universe, and may every knee, in Heaven, on earth, and in hell, bend before Thee, and acknowledge that, though Thou dost appear annihilated on Thy Altars, Thou dost reign for ever with Thy heavenly Father in the midst of His glory!

Second Day.

In the second Visit look on Jesus Christ as your Saviour, and thank Him for His infinite charity towards you in shedding all His Blood, and dying on a Cross to redeem you: with this intention He now opens His Heart to receive you, as into a secure Asylum.

Prayer.

I come before Thee this day, adorable Jesus, to honour Thee in Thy character of Saviour, so consoling and so necessary

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for us. In the sad state into which men had fallen by sin it was indeed necessary that a God should be their Saviour: they had become enemies of their Creator, slaves of their passions and of the devil, victims devoted to eternal flames, and unable of themselves to escape from the deplorable state in which they groaned.

Thou wert touched by it, O eternal Word, and Thou didst offer Thyself to be their Deliverer, but how much has this cost Thee, and to what hast Thou been reduced! Thou didst come down from Heaven to earth, and clothing Thyself with our human nature, didst become like unto us in all things except sin; Thou didst spend Thy life in toils, in sufferings, and in tears which watered all Thy steps; Thou didst shed all Thy sacred Blood, and end Thy life on a Cross, dying the most painful and disgraceful of deaths. At this price, Divine Jesus, Thou didst become my Saviour; by what sentiments, or by what sacrifices can I prove my gratitude to Thee? Would even the sacrifice of a thousand lives be enough? O adorable Saviour, do not let me lose the fruit and price of my Redemption;

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deign to make me feel its salutary effects, and apply to my soul the merits of the precious Blood Thou hast shed, and the cruel Death Thou hast endured.

I know, my beloved Redeemer, that Thy Toils, and Agonies and Death will not make Thee a Saviour to me, unless by my works and my correspondence with Thy grace, I contribute, as far as is in my power, to the great work of my salvation, and that in the words of Thy Apostle, *I fill up those things that are wanting of the sufferings of Christ:*[1] I know that as my Creator Thou didst form me without myself, but as my Redeemer Thou wilt not save me without myself; and can I wish that all the cost of redeeming my soul should be Thine only? No, my Divine Saviour, I will not refuse to contribute, as much as in me lies, to the work of my salvation; I will unite my sentiments to Thy sentiments, my sufferings to Thy sufferings, and when necessary my death to Thy Death: but for this, O God, my Saviour, Thou seest how much I need that special, saving grace which I now so earnestly beg of Thee;

[1] Col. i. 24.

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Thou hast merited it for me by Thy sufferings, in Thy mercy bestow it now upon me!

Save my soul, O God, my Saviour, I am at Thy Feet, deploring my sins, and redeemed with thy Blood; let not the merit of all Thou hast done and suffered for me, be of no avail; save me, sanctify me, and let me bless for ever in Thy glory that character of Saviour which I now honour at the foot of Thy Altar. O Jesus, my God, my Creator, be to me Jesus. Amen.

Third Day.

In the third Visit go to Jesus Christ as to your Divine Master, to listen to His sacred lessons and to learn from Him the way in which you should labour for your sanctification. Beg of Him grace to be faithful and docile to His holy instructions, and to the inspirations of His Divine Spirit.

Prayer.

Thou, my Divine Jesus, art the Light of the world, as Thou Thyself dost assure us, *I am the Light of the world*,[2] and we are nothing but darkness and ignorance;

[2] John viii. 12.

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surrounded as we are by these heavy clouds to whom shall we go to be enlightened and guided in the paths of salvation but to Thee? Thou art *the true Light Which enlighteneth every man that cometh into this world.*[3]

But alas! how many are there who wilfully shut their eyes to thy heavenly light, and who prefer the darkness which blinds them to Thy Divine truth, which would enlighten them: *Men love darkness rather than the Light.*[4]

I come to Thee, supreme and essential Truth, *Thou hast the words of eternal life,*[5] be pleased to let me hear them; *speak, Lord, for Thy servant heareth,*[6] and will listen to Thee only.

Speak to me, O Lord, but speak to my heart, for the mind is often enlightened enough to see what it ought to do, and the heart still refuses: speak then especially to my heart, and grant that I may not only hear these words of life, but that I may love them and practise them. Penetrate me thoroughly with the great truths Thou didst come into

[3] John i. 9.
[4] John iii. 19.
[5] John vi. 69.
[6] 1 Kings iii. 10.

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the world to teach, and which are written in Thy holy Gospels; O teach me those holy and sublime truths of renunciation of this world, of detachment from all created things, and of dying to ourselves!

If I were fully imbued with those holy truths, and believed, with a strong and practical faith, in the possibility of death surprising us at any moment; in the Judgment wherein all actions will be weighed by the balance of the Sanctuary; in the Hell into which one mortal sin may cast us; in the Eternity which will one day engulf us; if all these great truths were deeply engraven on my heart, how christianlike would be my life, how well-regulated and holy all my actions: I should have a sincere horror of sin, and earnestly work out my soul's salvation, preparing with anxious care for my last end! All these truths Thou dost inculcate, O Divine Master, they are so many oracles from Thy sacred Lips; Thou didst come down from Heaven to teach these heavenly doctrines to mankind; I beseech Thee to strengthen my faith in Thy Divine lessons, and to make my life conformable to Thy holy instructions.

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Above all, my Divine and only Master, I implore Thee to undeceive me as to the vain and false illusions of this perverse world; preserve me from the poison of false doctrine; keep far from me those indocile, unbelieving, audacious wretches, who scatter abroad their impious and detestable maxims, which are almost capable of shaking the faith of their hearers, and of overthrowing the whole fabric of religion; and of thus hurrying the world into every sort of disorder and excess. Alas for those who spread such wickedness, and alas for those who listen to them! My God I beseech Thee rather to close my ears and my eyes than to let me hear or see anything to draw me away from Thee and from Thy holy laws: *Turn away my eyes that they may not behold vanity:*[7] preserve me from all error, Thou Who art my Divine Master, and teach me all truth.

Fourth Day.

In the fourth Visit go to Jesus as to a tender Father, a faithful Friend, a Divine Spouse, Who is mercifully pleased to remain with us, notwith-

[7] Ps. cxviii. 37.

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standing the indifference, the forgetfulness and outrages He so often receives. Lament these in His Presence, and offer yourself to repair them as much as is in your power, by your love, and your constancy in visiting Him.

Prayer.

Thy child comes into Thy Presence, my God, but a child utterly unworthy of so good a Father: yes, my God, Thou art my Father, and that sweet name is Thine by numberless titles. Thou art the tenderest of Fathers, Who dost cherish all Thy children in Thy Heart; the most compassionate of Fathers, bearing with all our defects, and providing for all our wants; the most liberal of Fathers, Who dost load us with Thy gifts, without fear of ever exhausting Thy treasures; a Father so good, and loving, and generous as to sacrifice Thyself for Thy children, and deliver Thyself up to death that Thou mayst give them true life.

Alas! I have said but the truth: I came to present before Thee a child utterly unworthy of Thee, one so indocile as not to listen to Thy paternal voice; so ungrateful as to misuse Thy graces and

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bounties; so rebellious as to revolt against Thy authority; so unnatural as to turn Thy benefits against Thyself. Such am I in Thine Eyes: yes, my God, look upon me as a prodigal child, indeed, but a prodigal ashamed, humbled, and contrite, returning to my Father, and entering into the sentiments of that penitent, saying to Thee, with him, more by sighs and tears than by words: *Father, I have sinned against Heaven and before Thee; I am not now worthy to be called Thy son: make me as one of Thy hired servants*,[8] as one of Thy slaves, for I deserve to be placed lower than the lowest, since I have been so unhappy as to offend Thee, the best of Fathers.

Yet, notwithstanding all my wanderings, I hope, my God, that Thou wilt deign to receive me as the prodigal was received. Though I have ceased to be Thy faithful child, Thou hast not ceased to be my Father, and the heart of a loving father is never closed to a penitent child. Yes, my God, Thou shalt find me, henceforward, less unworthy of Thee; I will be more docile to Thy teaching, more

[8] Luke xv. 18, 19.

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grateful for Thy benefits, more submissive to Thy Will, more faithful in Thy service, more devoted to Thy interests. Be pleased then to receive me even yet, and let Thy grace triumph in my pardon; I was lost, and Thou wilt have found me again, dead and Thou wilt have brought me back to life. Yes, tender Father, henceforth my sentiments towards Thee shall be those of a true child, with Thy help, my respect, obedience, gratitude and love shall never fail, but shall last as long as my life.

O holy God, King of the universe, Thou dost permit me the glorious privilege of calling Thee Father, how great would be my misfortune and my crime were I insensible to it! No, my God, I would rather die a thousand times than ever offend Thee, the best, the tenderest of Fathers; I would willingly die of sorrow at Thy Feet, and by my contrition, and my death atone for my ingratitude and infidelity towards Thee!

Fifth Day.

In the fifth Visit go to Jesus Christ as to the heavenly Physician of our souls; with confi-

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dence and humility, disclose to Him the wounds with which yours is covered; your humble acknowledgment of them will touch His Heart, and obtain your cure, together with constant perseverance in His holy service.

Prayer.

He who is poor seeks help in his necessity from the rich, he who is weak asks support in his weakness from the strong, he who is sick applies to a physician for the cure of his disease. My soul is infirm, adorable Saviour, and Thou art the sovereign Physician of souls: as such I come to Thee; Thou seest, Divine Redeemer, how many diseases attack my soul, and what dangerous assaults I daily experience. I have received numberless wounds from the passions which tyrannize over me, the temptations with which I have to struggle, the examples which seduce me, and the occasions of sin which lead me astray: alas, I am covered with wounds, and subject to every sort of ill; at one time parched with thirst, at another starving with hunger; one day cold and negligent; the next languid and

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weak, always am I attacked by some new infirmity which may cause my eternal death, unless I be speedily helped.

Lord, behold he whom Thou lovest is sick.[9] Lord, I whom Thou hast so loved as to die for me, am sick, and I come to Thee, celestial and sovereign Physician, to obtain my cure: however severe my disease may be, however deep my wounds, Thou canst cure me; *Lord, if Thou wilt, Thou canst make me clean,*[10] say but the word and my soul shall be healed. Except Thee, who can work this prodigy of salvation and life? I know that all who abandon Thee to seek a remedy elsewhere, will find nothing but confusion and shame; *all that forsake Thee shall be confounded;*[11] instead of a remedy they will find poison: to Thee, my God, I come to seek the cure of my ills, I neither can nor will be cured but by Thee, and I hope for this favour from Thy infinite goodness. Say then to my soul that Thou art its Saviour, and in an instant it will be healed. *Heal me, O Lord, and I shall be healed, save me and I shall be saved.*[12] The diseases of the body

[9] John xi. 3.
[10] Matt viii. 2.
[11] Jer. xvii. 13.
[12] Jer. xvii. 14.

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are indeed painful, and therefore have we recourse to a physician, yet after all they can but lead to a temporal death, whose sentence we must, sooner or later, submit to: but spiritual diseases are infinitely more dangerous, because they may lead the soul to eternal death. O heavenly and charitable Physician of our souls, I beseech Thee to heal mine, which feeling how deep are its wounds, calls on Thy power and goodness, and I hope not in vain: if I am now cured, the youth and strength of my soul will be renewed like that of the eagle, to serve Thee henceforth with more fidelity, courage, and earnestness: *thy youth shall be renewed like the eagle's.*[13]

Sixth Day.

Go to Jesus Christ in the sixth Visit as to your Judge, and beseech Him that His Mercy may be extended towards you in the great avenging day: forget nothing which can obtain from this supreme Judge a favourable sentence, which will for ever ensure your happiness.

Prayer.

Thou, my adorable Saviour, art *ap-*

[13] Ps. cii. 5.

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pointed supreme *Judge of the living and of the dead*:[14] it was just that, having been the Redeemer of men, Thou shouldst also be their Judge; and that having regenerated them in Thy Blood on the Cross, Thou shouldst cite them all, one day, before Thy tribunal. There I also must soon appear, to render Thee an account of my whole life, and to receive the sentence which will decide my Eternity: alas! in what dispositions, in what state shall I then present myself?

When I recall the sentiments with which the Saints have been penetrated, at the idea and expectation of this dreadful Judgment; when I behold a prophet, like Malachy, seized with terror at the mere remembrance of this last day; a patriarch, like Job, beseeching the Lord to hide him in the depths of the abyss in order to save him from the severity of this scrutiny; a prophet, like Joel, unable to find terms in which to express himself, and speechless when endeavouring to describe its horrors; above all when I see a saint, like the holy Jerome, alarmed and terrified at the thought of the fear-

[14] Acts x. 42.

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ful trumpet-sound, which will summon the dead from their graves, and collect them in the appointed valley; alas! I say to myself, if the saints, covered with the bleeding marks of their repentance, have shuddered and trembled at the mere thought of this dreadful day, should not I, loaded with the weight of so many iniquities, tremble indeed?

O adorable Jesus, Thou wilt one day be my Judge, but now Thou art still my Saviour; the time of wrath and vengeance is not come; it is still the time of mercy and grace, and for these I implore Thee at the foot of Thy Cross; and entering into the sentiments which the Church herself expresses in her prayers, I say most humbly, in the sorrow and bitterness of my heart, *Rex tremendæ Majestatis*, King of fearful Majesty, King of glory and of power, Thou wilt one day be the God of vengeance, but deign now to be the God of mercy, and in the day of Thy just wrath forget not Thy ineffable goodness. *Recordare, Jesu pie*, Remember, pitying Jesus, adorable Saviour, remember that Thou didst come on earth to save me; I am the work of Thy Hands,

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and purchased by Thy Blood; abandon not what has cost Thee so dearly. *Qui Mariam absolvisti*, Those Who didst forgive Mary: the treasures of Thy goodness are not exhausted, a penitent Magdalen, a contrite thief found grace in Thy Sight; look then on me, and have mercy on my soul. *Preces meæ non sunt dignæ:* my prayers are not worthy: I know that the voice of my prayers and repentance are not worthy to be heard by Thee but in Thine own goodness Thou wilt find a motive for my pardon. *Inter oves locum præsta*, grant me a place among Thy sheep, and when Thine Angels shall come to separate the good from the bad, reject me not, O God, my Saviour, place me not on Thy left Hand, with the wicked, condemned to see Thee no more; but place me on Thy right, with Thy elect, destined to celebrate, in eternal canticles, Thy infinite mercies. Amen.

Seventh Day.

Lastly, in the seventh Visit consider Jesus Christ as the supreme Rewarder, who will crown His elect in Eternity: implore Him to call

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you then to the possession of His Kingdom and the participation of His glory, and prepare yourself for it every day of your life.

Prayer.

As, in the eternal designs of Thy mercy, Thou, my beloved Redeemer, didst determine to come down from Heaven to earth, and to suffer and die for the salvation of men, it was necessary for Thy glory that Thou shouldst return in triumph to the Bosom of Thy heavenly Father, and receive the Crown Thou hadst deserved by so many labours: but such is the ineffable goodness of Thy Heart that Thou didst not take possession of Thy Kingdom for Thyself only; Thou hast told us that Thou wert going to prepare a place for us, that we might one day share Thy happiness, if we endeavoured to make ourselves worthy of it.

There the members will be for ever united to their Head, the children to their Father, the subjects to their King, the flock to their loving Shepherd, as so many weak rays united to the Divine Sun of Justice, so many rivulets absorbed in the immense Ocean of all perfection.

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Yes, I know, and with the patriarch Job in his transports of joy, I cry out, *I know that my Redeemer liveth, and in the last day I shall rise out of the earth.*[15] and I shall see God, my Saviour, even as I am seen by Him. We suffer and weep now in this vale of tears, but we expect to see and possess a Saviour-God, Who will give a new light to our souls, and even to our bodies: *We look for the Saviour, our Lord Jesus Christ, Who will reform the body of our lowness* [16] and will make it share the splendours of the glory with which He Himself is surrounded and resplendent. The great day of brilliancy and light will come, when all darkness will be dispersed; a day of mercy and grace, when all the treasures of Heaven will be opened; a day of joy and happiness, when all hearts will overflow with delight; a cloudless and never-ending day, when, raised above this world, above time, and above ourselves, transported to a higher region, we shall go to meet Christ Jesus, *we shall be taken up . . . . . to meet Christ into the air:*[17] He will receive us into His Bosom,

[15] Job xix. xxv. [16] Phil. iii. 20, 21.
[17] 1 Thess. iv. 16.

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and associate us in His Kingdom, and we shall be with Him for ever. O day of happiness! eternal day!

Adorable Saviour, deserving of unceasing love, we hope for this happiness through Thee; to Thee we shall owe it; in Thee, and with Thee we shall enjoy it: in this hope and expectation what ought we not to do, and suffer to make ourselves worthy of it? Ought we to refuse to walk in Thy steps, to imitate Thy example, to embrace Thy Cross, in short to die to ourselves and all things, that we may live eternally with Thee, and in Thee?

After you have made your Visit recal the sentiments with which grace may have inspired you, and the holy resolutions you have formed, and as far as possible keep yourself in the Presence of God, and in a holy union with Him; it will be a pledge of the eternal union He has prepared for you in Heaven. Before you withdraw beg for His holy blessing, saying *I will not let Thee go except Thou bless me.*[18]

[18] Gen. xxxii. 26.

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TWENTY-FOUR ACTS OF ADORATION

OF OUR

LORD JESUS CHRIST,

BY WAY OF REPARATION FOR THE OUTRAGES HE RECEIVES IN THE SACRAMENT OF HIS LOVE, AND WHICH DEVOUT SOULS MAY RECITE DAILY BEFORE THE MOST HOLY SACRAMENT OF THE ALTAR.

II.

I adore Thee, my Lord Jesus Christ, only-begotten Son of the living God, Who dost hide the splendour of Thy Divinity beneath the veils of this great Sacrament, and I acknowledge that Thou art worthy of the adoration of Angels and of men; I offer Thee, in reparation of the impieties committed against Thee, the profound humiliations, and the glad obedience of all those blessed Spirits, together with whom I say from my inmost heart: Praised and adored for ever be the most holy Sacrament of the Altar!

III.

I adore Thee, O Word made Flesh, dwelling among us in this Divine Sacra-

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ment, and I acknowledge Thee as the centre of our hearts, and the sole Object worthy of our love; I offer Thee, in reparation for the extreme coldness and indifference of mankind in visiting and honouring Thee, the burning zeal of the holy Archangels, together with whom I say, from my inmost heart: Praised and adored for ever be the most holy Sacrament of the Altar!

III.

I adore Thee, Divine Jesus, Saviour of all mankind, and I acknowledge Thee as our good and all-powerful Redeemer; I offer Thee, in reparation for the blasphemies uttered against Thee, the praises which are continually given Thee by the Principalities, together with whom I say, from my inmost heart: Praised and adored for ever be the most holy Sacrament of the Altar!

IV.

I adore Thee, O my merciful Redeemer, and I acknowledge that my soul has been purchased by Thy most precious Blood,

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and by Thy death; I offer Thee, in reparation for all the crimes by which we have rendered so great a benefit useless to us, the submission, and the pious affections of the Dominations, together with whom I say, from my inmost heart: Praised and adored for ever be the most holy Sacrament of the Altar!

V.

I adore Thee, Jesus, my Sovereign Lord, and acknowledge that Thy Name is wonderful in all the earth, and that we depend absolutely on Thee; I offer Thee, in reparation for the irreverence and want of veneration shown Thee, the respectful trembling of the Powers, together with whom I say, from my inmost heart: Praised and adored for ever be the most holy Sacrament of the Altar!

VI.

I adore Thee, incomparable Shepherd of my soul, Who hast given Thy Life for Thy sheep, and dost feed them with Thy Flesh; I offer Thee, in reparation

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for all the sacrilegious Communions by which this Sacrament of love has been profaned, the constant fidelity of the Thrones, together with whom I say, from my inmost heart: Praised and adored for ever be the most holy Sacrament of the Altar!

VII.

I adore Thee Divine Jesus, true King of my heart, and acknowledge Thee sole King of all Ages; I offer Thee in reparation of the base treasons of which we have been guilty, the continual and loving service of the Virtues, together with whom I say, from my inmost heart: Praised and adored for ever be the most holy Sacrament of the Altar!

VIII.

I adore Thee, Father of infinite Goodness, and acknowledge Thee as the Beginning and End of my being, Who, by this Divine Sacrament dost preserve and maintain the spiritual life of my soul; I offer Thee in reparation for the little respect and desire shown by bad Christians

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for this Divine Bread, the high and loving knowledge of the Cherubim, together with whom I say, from my inmost heart: Praised and adored for ever be the most holy Sacrament of the Altar!

IX.

I adore Thee, Jesus, my Lord and my God, Who through the excess of Thy incomprehensible goodness, art, in this august Sacrament, our most faithful and sincere friend, and dost delight in conversing with the children of men; I offer Thee, in reparation for the very poor return we make for so great a love, the ardour of the burning Seraphim, together with whom I say, from my inmost heart: Praised and adored for ever be the most holy Sacrament of the Altar!

X.

I adore Thee, O Divine Emmanuel! God with us! and I give Thee unceasing thanks for the promise Thou hast made of remaining with us to the end of time; I offer Thee, in reparation for the indevotions committed in Thy Presence,

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the sublime contemplations and raptures of the ever-blessed Virgin, Thy holy Mother, together with whom I say, from my inmost heart: Praised and adored for ever be the most holy Sacrament of the Altar!

XII.

I adore Thee, O Jesus, the Desired of all nations, Who alone art desirable and our sole and supreme Good; I acknowledge that Thou alone art capable of satisfying our hearts; and I offer Thee, in reparation for all the sins of avarice and theft committed in Thy churches, the earnest desires of all the Patriarchs, together with whom I say, from my inmost heart: Praised and adored for ever be the most holy Sacrament of the Altar!

XIII.

I adore Thee, holy and spotless Victim, Who alone art worthy of God, and acknowledge that in Thee are truly realized the figures of the prophecies of the old Law; I offer Thee, in reparation for all the mistrusts, and feelings of

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despair indulged in Thy Presence, the firm hope of all the holy Prophets, together with whom I say, from my inmost heart: Praised and adored for ever be the most holy Sacrament of the Altar!

XIII.

I adore Thee, Divine Jesus, the Author and Fulfilment of our Faith; and acknowledge Thee as Truth itself, Who can neither deceive nor be deceived; I offer Thee, in reparation for all the doubts which have been entertained of Thy real Presence in this adorable Sacrament, the lively faith of all the holy Apostles, and Evangelists, together with whom I say, from my inmost heart: Praised and adored for ever be the most holy Sacrament of the Altar!

XIV.

I adore Thee, my Divine and most sweet Master, Who didst come down from Heaven to teach us the ways of God in truth; I confess that Thou hast the words of eternal Life, and that Thou

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art the Way, the Truth, and the Life; I offer Thee, in reparation for the contempt and abuse of Thy holy word, preached in Thy churches, the assiduous attention of all Thy holy and faithful disciples, together with whom I say, from my inmost heart: Praised and adored for ever be the most holy Sacrament of the Altar!

XV.

I adore Thee, Divine and innocent Lamb, burdened with all the sins of mankind, and sacrificed even from the beginning of the world; I thank Thee for the charity with which Thou didst shed all Thy Blood to wash them away; and I offer Thee, in reparation for all the sins against purity committed in Thy sight, the innocence and the blood of all the holy Innocents, together with whom I say, from my inmost heart: Praised and adored for ever be the most holy Sacrament of the Altar!

XVI.

I adore Thee, O Jesus, the chief of all

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Martyrs, the faithful Witness, Who didst sacrifice Thy life for the confession of Thy Divinity; I acknowledge Thee as the true Son of God, really present in this august Mystery, and I would willingly die in defence of this truth: I offer Thee, in reparation for the murders committed in Thy sight, the courageous and precious deaths of all Thy holy martyrs, together with whom I say, from my inmost heart: Praised and adored for ever be the most holy Sacrament of the Altar!

XVIII.

I adore Thee, incomparable High-priest, and Victim, and acknowledge Thee as more worthy of respect than all the sacrifices which preceded Thee; I offer Thee in reparation for the indecent and disrespectful actions committed during the holy Sacrifice of the Mass, the profound and religious reverence of all Thy holy Pontiffs, together with whom I say, from my inmost heart: Praised and adored for ever be the most holy Sacrament of the Altar!

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XVIII.

I adore Thee, Eternal and all-powerful Word, by Whom all things were made; I acknowledge Thee in this Divine Sacrament as the hidden Word of the Most High, now silent, yet in that silence speaking to the hearts of Thy faithful; I offer Thee in reparation for all the needless conversations, and for all the bad words uttered in Thy Presence, the holy words spoken of Thee by the sainted Doctors of the Church, together with whom I say, from my inmost heart: Praised and adored for ever be the most holy Sacrament of the Altar!

XIX.

I adore Thee, most liberal and truly magnificent Benefactor, and acknowledge Thee in this adorable Sacrament as the Source of all the graces and blessings which flow into our souls; I offer Thee, in reparation for the abuses we have been guilty of in so many useless and fruitless Communions, the zeal and fervour with which all Thy holy Confessors made use of the talents Thou didst

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entrust them with, for the glory of Thy Divine Majesty; together with whom I say, from my inmost heart: Praised and adored for ever be the most holy Sacrament of the Altar!

XX.

I adore Thee, O Jesus, the Holy of Holies, the Example of every Virtue; I acknowledge that, without Thee, and Thy Spirit, there is nothing good or holy in man; I offer Thee in reparation for the dishonour we cause Thee in this august Sacrament, by lives so little conformable to the virtues Thou dost there practise, all the heroic virtues of all the holy monks and religious, together with whom I say, from my inmost heart: Praised and adored for ever be the most holy Sacrament of the Altar!

XXI.

I adore Thee, Divine and incarnate Wisdom, Who didst come on earth to converse with mankind; I acknowledge that the delights enjoyed in Thy Divine Presence are ineffable; I offer

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Thee, in reparation for the distractions and negligences committed in Thy Presence, the retirement, silence, prayers, and continual thoughts of Thee, that all the holy solitaries and anchorets have had, together with whom I say, from my inmost heart: Praised and adored for ever be the most holy Sacrament of the Altar!

XXIII.

I adore Thee, my Lord Jesus Christ, the most beautiful among the sons of men, the most holy Spouse of our souls, redeemed with Thy Blood; I acknowledge that we are indebted solely to Thy mercy and eternal love for this high dignity, to which Thy grace has raised us; I offer Thee, in reparation for the unjust and offensive division we have made of our hearts, by our attachment to creatures, the ardent charity and inviolable purity of all holy Virgins, together with whom I say, from my inmost heart: Praised and adored for ever be the most holy Sacrament of the Altar!

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XXIII.

I adore Thee, charitable and powerful Physician of our souls, and I acknowledge that Thou art, in this adorable Sacrament, the Remedy and Antidote which heals and preserves us from sin; I offer Thee, in reparation for all the bad thoughts indulged, and for all the excesses committed in Thy Divine Presence, the holy practices of piety, and all the works of mercy performed by all holy widows and married women, together with whom I say, from my inmost heart: Praised and adored for ever be the most holy Sacrament of the Altar!

XXIV.

Lastly, I adore Thee, my adorable Saviour, as the Head of Thy whole Church, triumphant and militant; I acknowledge that Thou art our Life, our Light, and our Strength; that we have nothing good which is not derived from Thee, and that all our happiness consists in being indissolubly united to Thee. I confess that Thou art at the right Hand of Thy Father, as our

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sole Mediator and Advocate, Who dost intercede without ceasing, to obtain for us the grace of being, one day, co-heirs with Thee in His eternal Kingdom; I offer Thee, in reparation for all the sins by which we have made ourselves so unworthy of being united to so holy a Head, all the praises, all the blessings, all the adorations poured forth in spirit and in truth by all Thy elect, in the whole extent of Thy Church militant, together with all the glory which is, and eternally will be, rendered Thee in the Church triumphant. I unite myself most humbly with the members of both, and together with them say, from my inmost heart: Praised and adored for ever be the most holy Sacrament of the Altar!

The Lamb that was slain is worthy to receive power, and Divinity, and wisdom, and strength, and honour, and glory, and benediction . . . . for ever and ever.[19] *Amen.*

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[19] Rev. v. 12, 13.

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Prayer to the most holy Sacrament.

Adorable Jesus, only-begotten Son of our heavenly Father, absolute Master of my welfare in time and in Eternity, I know that Thy love keeps Thee in this Tabernacle, where Thou art truly present, concealed under the Species of Bread, and that Thy Angels here adore Thee, night and day, with the profound respect they owe to their Lord and their God.

Dare I, my beloved Saviour, can I venture to join myself with these holy Intelligences? Should not the sight of my wretchedness prevent me? How shall a soul defiled with so many sins associate itself with these pure Spirits to adore and bless Thee, O God of all purity? No, Lord, it is not fitting that I should mingle the homage of my sin-stained lips and heart with the holy worship these blessed Spirits pay to Thy supreme Majesty: all I can do is to cast myself at Thy Feet, confounded at the idea of what Thou art, and what I am. Thou art holy, essentially holy, infinitely holy,

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—I am a sinner, a very great and very inexcusable sinner. Thou art all love, and charity, and goodness, and in myself I see nothing but coldness, ingratitude, and malice. Not content, my Jesus, with having died for me on the Cross, Thou art still a Victim for my sins; Thou dost immolate Thyself daily to expiate them; and yet these sins, which have cost Thee such sacrifices, please me still, I hourly renew them, and almost every moment of my life is marked by some fresh insult offered to Thee, my God, for Whom I ought a thousand times to sacrifice my life!

In this Sacrament Thou art continually exposed to bitter outrages from infidels, heretics, and bad christians; but Thy love is not wearied out, Thou dost endure them for me, for a sinner, for a creature unworthy of Thy smallest benefits,—and I have not the courage to conquer myself in trifles, nor to undergo even a slight humiliation for Thy sake! What shall I say, O inexhaustible Source of mercy and goodness, how shall I express what I feel at this moment? O love of my God, ineffable, incomprehensible love, how little art

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Thou known in this world; how art Thou forgotten! Alas! how little have I myself known Thee! how little have I thought of Thee! how ill requited what Thou hast done for me! No tears are bitter enough to weep such ingratitude: O my Saviour, that I could but repair it by pouring out my blood? At least, O Lord, I now at Thy Feet, firmly resolve to consecrate to Thy service the rest of my life: if I may not have the happiness of losing it for Thee, I will at least spend it in acknowledging Thy goodness by an inviolable fidelity: I renounce all that can displease Thee; I offer Thee my heart, and all its best affections; to Thee I consecrate them wholly and for ever. My God, these sentiments can come only from Thee, and I hope with fresh fervour to renew the protestation of them, every day in Thy Presence.

August Sacrament, Bread of Heaven, Divine Food of my soul, strengthen me in these holy resolutions, with which Thou dost inspire me; give me a disrelish of the world, and make its pleasures insipid to me, or change their sweets into bitter-

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ness. Be Thou Thyself my sole Joy and Delight on earth, my Consolation in trouble, my Refuge in sorrow, my Strength in combat, as I trust that, at my death, Thou wilt be my sacred Viaticum, through Whom I hope to obtain eternal possession of my God. Amen.

Acts of Adoration and Atonement[20]

TO

JESUS IN THE MOST HOLY SACRAMENT.

I.

I PROFOUNDLY adore Thee, my Jesus, hidden beneath these sacramental Veils; I acknowledge that Thou art true God, and true Man, and by this act of adoration I would supply for the coldness of numberless Christians, who salute Thee not as they pass Thy churches, or

[20] Translated from the Italian.

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sometimes even the Tabernacles in which Thou dost deign to dwell unceasingly, always full of loving eagerness to communicate Thyself to faithful souls; and who, by their indifference, resemble the Jews in the desert, disgusted with the Manna of Heaven: I offer Thee the precious Blood Which flowed from the Wound of Thy left Foot in atonement for such sad tepidity, whilst I repeat a thousand and a thousand times: Praised and thanked at every moment be the most holy and Divine Sacrament.

Our Father. Hail Mary. Glory be to the Father.

III.

I profoundly adore Thee, my Jesus, and acknowledge that Thou art present in the most holy Sacrament, and by this act of adoration I would supply for the negligence of so many Christians who, seeing Thee going to the sick, to be their Support on the great passage to Eternity, leave Thee unaccompanied, and scarcely trouble themselves to pay Thee an outward mark of adoration; and I offer Thee in

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atonement for this coldness the precious Blood Which flowed from the Wound of Thy right Foot; whilst I repeat a thousand and a thousand times: Praised and thanked at every moment be the most holy and Divine Sacrament.

Our Father. Hail Mary. Glory be to the Father.

III.

I profoundly adore Thee, my Jesus, true Bread of eternal Life, and by this act of adoration I would atone for the many wounds which Thy sacred Heart daily receives by the profanation of churches, in which Thou art pleased to remain, beneath the Sacramental Species, that Thou mayst be there adored and loved by Thy faithful; and I offer Thee, in atonement for so many irreverences, the precious Blood Which flowed from the Wound of Thy left Hand; whilst I repeat every instant in my heart: Praised and thanked at every moment be the most holy and Divine Sacrament.

Our Father. Hail Mary. Glory be to the Father.

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IV.

I profoundly adore Thee, my Jesus, the living Bread, Who didst come down from Heaven, and by this act of adoration I would supply for all the irreverences which are daily and hourly committed by those who are present at the holy Mass, in which, by an excess of love, Thou dost renew, in an unbloody manner, the same Sacrifice which Thou didst offer on Mount Calvary for our Salvation; and I offer Thee, in atonement for such ingratitude, the precious Blood Which flowed from the Wound of Thy right Hand, uniting my voice with those of Thy Angels, who devoutly sing in chorus, and saying with them: Praised and thanked at every moment be the most holy and Divine Sacrament.

Our Father. Hail Mary. Glory be to the Father.

V.

I profoundly adore Thee, my Jesus, true Victim of expiation for our sins, and I offer Thee this act of adoration in atonement for the sacrilegious outrages Thou

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dost receive from so many ungrateful Christians, who dare to approach and receive Thee in the holy Communion, with mortal sin in their souls. In atonement for such abominable sacrileges I offer Thee the last drop of Thy precious Blood, Which flowed from the Wound in Thy sacred Side, whither I come to adore Thee, bless Thee, and love Thee, and to repeat, together with all holy souls devoted to the blessed Sacrament of the Altar: Praised and thanked at every moment be the most holy and Divine Sacrament.

Our Father. Hail Mary. Glory be to the Father.

Tantum ergo Sacramentum, &c.

V. Thou hast given them Bread from Heaven.

R. Having all delight in Itself.

LET US PRAY.

O God, Who in this wonderful Sacrament hast left us a perpetual memorial of Thy Passion; grant us, we beseech Thee, so to reverence the sacred mysteries of Thy Body and Blood, that in our souls we

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may always be sensible of the fruit of Thy Redemption. Who livest and reignest in the Unity of the Father and Holy Ghost, one God, world without end. Amen.

An Act of Atonement.[1]

With the profound respect which Faith itself inspires, I adore Thee, my God, and Saviour, Jesus Christ, true God and true Man; I adore Thee, and love Thee with my whole heart, veiled as Thou art in the August Sacrament of the Altar, in atonement for all the irreverences, profanations, and sacrileges, which I may hitherto have been unhappy enough to commit, as also for all those which have been committed, or which may be committed in future, and which I earnestly wish I could prevent. I adore Thee, my God, not as Thou deservest to be adored, nor as I ought to adore Thee, but at least as much as I am able, and I would willingly adore Thee with the

[1] Translated from an authorized collection of Indulgences—"Raccolte delle Sante Indulgenze."

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utmost perfection of which all rational creatures are capable: in the mean while I intend to adore Thee now and always, not only for those Catholics who adore Thee not, and do not love Thee, but also to supply for the adoration not rendered to Thee by heretics, schismatics, wicked blasphemers, sorcerers, Mahometans, Jews, and Idolaters, and to obtain their conversion. Yes, my Jesus, mayst Thou be known, adored, loved and thanked by all, at every moment, in the most holy and Divine Sacrament. Amen.

Pius VII. granted 200 days' indulgence, applicable to the souls of the faithful departed, to those who, being truly contrite for their sins, shall devoutly say this Act of Atonement to Jesus in the most holy Sacrament.

Prayer

to beg the Benediction of the Blessed Sacrament.

Divine Saviour of our souls, Who hast been pleased to leave us Thy precious Body and Blood in the most holy Sacrament of the Altar, I adore Thee with profound respect, and most humbly thank Thee for all the favours Thou dost be-

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stow on us; and I beseech Thee, Who art the Source of all blessings, to grant Thy Benediction this day to us, and to all those for whom I intend to pray. That nothing may check the course of this Benediction, take from my heart all that displeases Thee, my God; forgive me my sins, which I sincerely detest for love of Thee; purify my heart; sanctify my soul; bless me, O my God, with a Benediction like that which Thou gavest to Thy disciples, when Thou didst leave them to ascend into Heaven: bless me with such a blessing as will change me, consecrate me, unite me perfectly to Thee, and fill me with Thy Spirit; such a one as may be to me, even in this life, a sure pledge of the eternal Benediction Thou didst prepare for Thy elect. All this I beseech of Thee, in the Name of the Father, and of the Son, and of the Holy Ghost. Amen.

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Short Salutation to the most holy Sacrament.[2]

Hail, Salvation of the world, Word of the Father, Sacred Host, true Life and real Flesh, true God and true Man, Body of our Lord Jesus Christ: Thou Who didst form me of the dust of the earth, have mercy on me a sinner. Amen.

A Preparatory Prayer.

Hail, merciful Jesus, Son of God, and of the blessed Virgin Mary, Who hast so loved me that Thou hast been pleased to die for me, and to give Thyself to me as my Lord, my Sacrifice, and my Reward; be Thou, with the Father and the Holy Ghost, blessed by all, and above all, for ever. I am sorry for all my sins solely because they have displeased Thee, and for Thy sake I resign myself to death and nothingness. Supply for all our imperfections, dear Jesus, Who hast been pleased to die for us; I beg this of Thee through the merits of the blessed Virgin

[2] This and the following ones are translated from the "Libellus Precum" used at Stonyhurst.

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and of all the Saints, which I offer Thee in union with Thy own infinite Merits, that Thou mayst present them to Thy Eternal Father. Look on the Face of Thy Christ, O Lord God, and grant us grace to know Thee, that with all Thy Saints we may love Thee and praise Thee, together with Thy Son and the Holy Ghost, now and for ever.

My holy Patrons, and thou especially, most blessed Virgin Mary, praise the Lord with me, let us exalt His Name for ever. Amen.

An Act of Adoration.

Lord Jesus Christ, true God and true Man, I humbly adore and invoke Thee, here really present, and I desire to contemplate and know Thee, to love, praise, and glorify Thee, as do Thy holy Angels, who are never weary of serving and loving Thee. May all creatures thank and praise Thee for the ardent love which induced Thee to come down from Heaven, to sacrifice Thy innocent Body for us on the Altar of the Cross, and to leave us this most august Sacrament as a

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Remembrance of Thy coming, and a Pledge of Thy infinite love. Lamb of God, Who takest away the sins of the world, have mercy on us, give us peace, and so feed our souls with this spiritual Food that we may never, in life or in death, separate ourselves from Thee, and Thy infinite mercy, Who livest and reignest for ever and ever. Amen.

Acts of Faith, Hope, Charity, Resignation, &c.

Infinite Wisdom, Which canst not err, immense Goodness, Which canst not deceive, first and Eternal Truth, my God, I believe in Thee, and I believe Thee in all which Thou hast revealed, and proposed through Thy Spouse the Church to be believed, and with the help of Thy grace I am ready to die for this holy Faith.

I hope in Thee, our Eternal Beatitude, and through Thy infinite mercy and most precious merits I trust that Thou wilt grant me the pardon, grace, and glory Thou hast promised, with all the means necessary for obtaining them: I acknow-

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ledge that I depend wholly on Thee, and can do nothing of good without Thee, but that in Thee I can do all things.

I love Thee, and will love Thee, and all things which Thou lovest, for Thy sake, O boundless Source of all good, because Thou art good in Thyself and infinitely deserving of love. I rejoice in Thy infinite perfection and beatitude, and in all the homage, praise, honour and glory which has been, or ever will be rendered Thee, by the elect, and by all Thy creatures. I offer all to Thee, and with them every affection of my heart, and even my very life. I venerate Thy holy Will in all things, and love and accept whatsoever Thou mayst appoint, hoping that I may never lose Thy grace and love here on earth, and may eternally enjoy Thy happy Vision in Heaven. To Thee alone I transfer all my affection for creatures: I am Thine, do with me whatsoever Thou willest, now and for ever.

Shorter Acts.

Supreme Truth, I believe in Thee,
Immense Majesty, I revere Thee,

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Tremendous Power, I adore Thee,
Most liberal Mercy, I bless Thee,
Eternal Happiness, I hope for Thee,
Incomprehensible Goodness, I love Thee,
Most holy Godhead, I glorify Thee, and from my inmost heart I grieve that I should ever have offended Thee.

Pious Ejaculations.

Dear Jesus, wilt Thou accept me as Thy child, and give Thyself to me in return? Besides Thee I desire nothing.

For Thy sake, my beloved Jesus, I renounce all the pomps and vanities of this world, and even my own soul and body, that Thou alone mayst live in me, and I in Thee.

My Jesus, I choose Thee for my Master, my Father, and my Friend.

Most merciful Lord, help and defend me, Thy poor servant, against all the attempts of my enemies, visible and invisible.

Most loving Father, help me, Thy unworthy child, in all my actions, and adorn my soul with the precious garment of charity.

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Most faithful Friend, help me, I beseech Thee, in all my wants and necessities, and make me partake of Thy abundance.

Jesus, I desire to be wholly Thine, in body and in soul: when shall I be able to say, with Thy apostle "*I live now, not I, but Christ liveth in me.*"[3]

Praise Jesus, O my soul, and invite all creatures to praise and bless Him.

An Act of Oblation.

Most sweet and merciful Lord Jesus Christ, Saviour of the world, I, an unworthy sinner, but redeemed by Thy precious Blood, fly, with an humble mind, and with sincere affection of heart, to Thee, my God and Saviour. Since, to deliver me, a miserable sinner, Thou didst offer Thyself on the Altar of the Cross to Thy eternal Father, as the Price of my Redemption, I offer myself wholly to Thee, my beloved Jesus, with all that I am, or shall be, all that I have, or ever may possess. I implore Thee, Lord, to receive into the hands of Thy

[3] Gal. ii. 20.

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ineffable mercy my body and my soul, my senses and my words, beseeching Thee so to guide and direct me that I may always fly every occasion of sin, and never fall into the snares of the most wicked one, but may ever faithfully cling to Thee, my God and my Redeemer, and obey Thy commands; so that neither life nor death, nor any other circumstance, may ever separate me from Thee.

Most loving Jesus, by the love which drew Thee from the Bosom of the Eternal Father into the womb of the ever-blessed Virgin, I beseech Thee to supply the imperfection of my actions, for they are valueless and without merit unless their deficiency be supplied out of Thy fullness. Unite, I implore Thee, my unworthy homage with all that Thou didst endure through Thy perfect obedience, and ineffable charity, and be pleased to offer it to Thy Eternal Father, with the rich satisfaction and merit of Thy love; so that my poverty may be enriched out of Thy abundance, and that, through Thy mediation, I may obtain the grace, which I myself in no way deserve.

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Prayer.

Most merciful Jesus, through Whom all goodness comes to us, and all evil is driven away, grant, I beseech Thee, the petition which Thou Thyself hast taught me to make. Let *Thy Kingdom come* to me, and the power of the devil fly from me: cast out of me all vanity and inconstancy of mind, all the lusts of the flesh and sinful words, all detraction, all vainglory, contempt of poverty and desire of riches, drive from me, O merciful Jesus, all rashness, obstinacy, over-anxiety, idleness and pride of heart, all mental blindness, and all virulence of tongue injurious to my neighbour; in short all that displeases Thy Divine Majesty, that I may come to Thee, my God, with a true and perfect heart, and may praise and glorify Thee for ever. Amen.

Another Prayer.

O good Jesus, let me be wholly Thine, and Thou mine for ever: in Thee let me live and die, that I may for ever sing Thy mercies, and with the Cherubim and Seraphim unceasingly proclaim *Holy, Holy, Holy, Lord God of Sabaoth*

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O Jesus, God of my heart, Who art infinitely desirable and worthy of love, be merciful to me now and at the hour of my death; hide me in Thy compassionate Heart, and never let me be separated from Thee; be Thou my all, my Comfort in life, my Reward after death! I implore this through Thy Tears, Thy Sweat, and Thy Blood. Amen.

To beg a blessing before you leave.

Lord Jesus, be pleased, with the Father and the Holy Ghost, to grant me Thy sacred blessing; keep me always in Thy grace; enable me always lovingly to embrace Thy most holy Will, and so to live that I may now, and at the time of my death, worthily and with perfect faith, hope, charity, contrition, and resignation, receive Thee, the Bread of Angels. This I implore through Thy Sorrows, through Thy Tears, and through Thy Blood, and through the merits of Thy ever-blessed Mother, and of all the Saints. Amen.

My Jesus, I go hence, but I leave my soul with Thee.

Most holy Virgin, pray for me to Jesus, your beloved Son.

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Litany of the Love of God.

Which may be used in thanksgiving after Communion.

Lord, have mercy on us.
Christ, have mercy on us.
Lord, have mercy on us.
Christ hear us.
Christ graciously hear us.
God the Father of Heaven, *have mercy on us.*
God the Son, Redeemer of the world, *have mercy on us.*
God the Holy Ghost, our Sanctifier, *have mercy on us.*

God, Who art infinite love,
God, Who hast loved us from all Eternity,
God, Who hast commanded us to love Thee,
God, Who hast so loved us as to give us Thine only-begotten Son,
} Have mercy on us.

With our whole hearts, *we love Thee. O God.*

With our whole souls,
With all our minds,
With all our strength, and with every faculty,
More than all goods, and all honours,
} We love Thee, O God.

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More than all the pleasures and enjoyments of this world,
More than all our friends and acquaintances,
More than any of our relations, and more than ourselves,
More than all mankind, and all Angels,
More than anything that exists, on earth or in Heaven,
For Thine own sake only,
Because Thou art the supreme Good,
Because Thou art infinite perfection,
Because Thou art worthy of infinite love,
We love Thee, O God.

If Thou hadst not promised us Heaven, *we would still love Thee, O God.*

If Thou hadst not threatened us with Hell, *we would still love Thee, O God.*

Though Thou shouldst send us crosses, trials and sorrows,
In poverty as well as in plenty,
In happiness as well as in affliction,
Amid honours, as well as in contempt,
In joy, as well as in sorrow,
In health, as well as in sickness,
In life, as well as in death,
In time, as in Eternity,
We will love Thee, O God.

That our love may be like that of the Cherubim and Seraphim. *We desire it, O God.*

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That our love may be strengthened by that of all Thy Elect in Heaven. *We desire it, &c.*

That we may love Thee with a love as pure as that with which the blessed Virgin, our Mother, loved Thee. *We desire it, &c.*

That our love may be inflamed by the infinite love with which Thou lovest us, and wilt love us for all Eternity. *We desire it, &c.*

Lamb of God, Who takest away the sins of the world, by Thy holy love, *hear us, O Lord.*

Lamb of God, Who takest away the sins of the world, by Thy holy love, *hear us, O Lord.*

Lamb of God, Who takest away the sins of the world, by Thy holy love, *have mercy on us.*

LET US PRAY.

O God, Who dost possess in an infinite degree, all that is perfect, or can deserve our love, Thou Who art Perfection itself, destroy we beseech Thee, and uproot from our hearts every feeling and affection contrary to the love we owe Thee, and inflame us with a love so pure and ardent that we may love nothing but in Thee and for Thy sake. Amen.

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Act of Atonement.[4]

I come before Thee, my beloved Jesus, to endeavour to atone for my ingratitude to Thee in this Sacrament of love; for alas! the arrows which most deeply wound Thy Heart come from mine, to which Thou hast shown such boundless love and mercy. For my sake Thou wert, in Thy Infancy, surrounded by poverty, laid on straw, and didst shed tears of love; for me Thou didst pass Thy life in toil and suffering; for me Thou didst expire on the Cross, amid anguish and contempt. Thy love, my Jesus, has gone yet further, since it has inspired Thee with a means of remaining in this vale of tears, to comfort me in my afflictions, to strengthen my weakness, and console me in my exile; my God, how much has it cost Thee to give me this proof of Thy love! Thou dost annihilate Thy greatness and obey Thy own creatures, and Thou dost expose Thyself to the outrages, blasphemies, indifference, and forgetfulness of Thy

[4] Translated from *Le Nouveau Manuel de Piété.*

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children: what have I done to deserve such love? Alas! I have not loved Thee, I have not assiduously visited Thee, or fervently received Thee, or faithfully listened to Thy Voice; I have hardly thought of Thee! How often have dissipation, vanity, trifles of every kind occupied my mind, even at the foot of Thy Tabernacle! How often, when I have had the happiness of possessing Thee in my heart, have I left Thee, instead of conversing with Thee! What shall I say to excuse myself? Lord, I can only cast myself at Thy Feet, and beseech Thee to forgive a sinner who acknowledges his ingratitude: do not reject a contrite and humbled heart; Thou hast commanded me to come to Thee when overwhelmed with the weight of my misery, deign then to help me, and heal me, and enable me to love Thee. O God of love, what can I love if I love not Thee, Who art all perfection! Oh! let my soul henceforward sigh for Thee alone, let it melt at the very name of Thy Manger, Thy Cross, Thy Sacrament: to love Thee, my Jesus, is all I desire in time and in Eternity. Amen.

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An Act of Adoration.[5]

I adore Thee, supreme Author of my existence: Thou hast created me after Thine own Image, and for Thy glory; never let me disfigure this Image by sin, or turn aside from the glorious end for which Thou didst place me in this world.

I adore Thee, Preserver of my life: Thou hast drawn me out of nothing, into which I should again sink, if Thou didst not preserve unceasingly the life Thou hast given me; grant that this life which Thou prolongest, may be employed only for Thy service, Thy glory, and my own salvation.

I adore Thee, Redeemer of my soul: Thou didst ransom me with Thine own Blood, make me know the value of my soul thus purchased; if it deserved so much from Thee, must it not deserve from me all my esteem and care? What would all else in this world benefit me, if I should be so unhappy as to lose this precious soul?

[5] Translated from l'Ame Embrasé de l'Amour Divin, par l'Abbé Baudraud.

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I adore Thee, sovereign Ruler of the universe, which Thou dost support by Thy power, govern by Thy wisdom, fill by Thy Immensity, and load with the gifts of Thy bounty; grant that all creatures may adore Thee, and pay Thee the homage due to Thy greatness, and universal sovereignty.

I adore Thee as the last End of all that Thou hast created: Thou hast placed us in this world but for a time, Thou callest us to the bosom of Thy Eternity, and there Thou dost wish to unite us with Thyself; from this moment I join myself to all the homages and adorations paid Thee by all Thy saints and by the heavenly Spirits; grant that I may have the happiness of praising Thee for ever with them, of adoring and blessing Thee for all Eternity, in the Kingdom of Thy glory. Amen.

An Act of Love.

O God, Who art infinitely great, and holy and perfect, Thou dost indeed deserve to be infinitely loved, Thou hast loved me infinitely, and dost expressly

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command me to love Thee, and notwithstanding the indifference and insensibility of my faithless heart, Thou art pleased to accept my love; should I not be very ungrateful and wicked if I did not love Thee after such an excess of charity towards a creature so vile and contemptible as I am, if I did not at length return Thee love for love?

My God, my Creator, my King, my Father I desire to love Thee, not as much as Thou deservest, nor as much as Thou hast loved me, for that is impossible, and Thou dost not require that a weak and imperfect creature should do for Thee what Thou dost for him; but I will love Thee with all the affection and ardour in my power. Yes, my God, I love Thee with my whole heart, and I will love nothing more than Thee; I will love nothing as much as Thee; I will love nothing but for Thee and in Thee: Thou alone shalt rule my heart; there Thou shalt reign alone, and there Thou shalt establish the empire of Thy love.

If I have not this holy love I beg it of Thee my God; I beg it as the greatest of favours, the most precious of trea-

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sures, the only thing I wish for, in this world, or in the next. Make me love Thee, O my God, for Thine own sake, make me live only to love Thee; make me love Thee constantly, ardently, and above all things in time, that I may love Thee perfectly in Eternity. Amen.

An Act of Resignation into God's Hands.

O my God, I come to abandon myself into Thy Hands completely, now and for ever. I know that Thou dost will my good, and that Thou knowest better than I do what is good for me: filled with this holy trust in Thy wisdom and goodness, I resign to Thee all that I have and all that I am; my mind and all its powers; my heart and all its affections; my life, for every moment that may remain to me: I will all that Thou willest, and nothing but what Thou dost will, in the manner that Thou willest and for as long as Thou willest. All that Thou mayst send me shall be acceptable; I submit to all that Thou mayst ordain: if Thou send me consolations, Thy holy Name be blessed, they will be favours I have not

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deserved; if Thou send me trials and crosses, Thy holy name be blessed equally, they will be punishments I have fully merited. Thou art absolute Master of my lot, of my possessions, of my reputation, of my liberty, of my health, of my life itself, and into Thy Hands I again resign them without reserve, that Thou mayst allot me prosperity or adversity; abundance or poverty; honour or disgrace; health or sickness; life or death; as may be most pleasing in Thy Sight.

I will nevertheless do all that depends on me, for otherwise my resignation would be a presumptuous illusion: but when I have done my best I will leave all in the Hands of Thy Providence: grant, O my God, that this abandonment may be complete, sincere, and irrevocable; that it may begin from this moment, and may last all my life; that it may be renewed at the hour of my death and may be my last thought and feeling, so that with it I may give up my soul into Thy Hands, to praise Thee, bless Thee, and love Thee for all Eternity. Amen.

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An Act of Christian Charity.

O God, Who art infinitely great and holy in Thyself, and infinitely good and merciful towards us, Thou dost preserve me, and bear with me, and Thou loadest me with blessings notwithstanding my unworthiness and the bad use I often make of them. I will try to show towards my neighbour the same indulgence Thou showest to me. Notwithstanding my sins and miseries, Thou art pleased to bear with my defects, to help me in my necessities, to comfort me in my sorrows, and to load me with favours at every moment of my life: shall not I, in my turn, bear with my fellow-creatures, and be patient with them, and comfort them when charity requires it, and my means allow? I ought to behold Thee in the person of every neighbour, and should not this make him dear to my heart? I beseech Thee, my God, to form in me that tender charity which loves, that sincere charity which springs from the heart, that efficacious charity which shows itself by its effects,

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that compassionate charity whose sympathy is always ready, that universal charity which makes no exception of persons, in a word that true christian charity which is copied from that of Thy Divine Heart. If my neighbour be banished from my heart, I shall have no place in Thine, for charity alone can give me a place there: open to me this sacred Heart, my God, that I may imitate Its sentiments, and may one day taste Its ineffable delights. Amen.

To beg for a new heart.

Penetrated with grief at the sight of the poverty and wickedness of my heart, I come, O my God, to beg, as did Thy royal Prophet, that Thou wouldst *create in me a clean heart*, such a one as I can venture to offer to Thee; let it be truly contrite and broken with sorrow, at the sight of the many and great sins of which I have been guilty; let it be sincerely and entirely detached from the world, that it may henceforth love Thee alone; let it be faithful to Thy grace, so as to repair the many infidelities and resis-

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tances I have so often opposed to the Voice with which Thou hast unceasingly called me to repentance; let it love Thee before all things, above all things, in preference to all things, so that animated by this Divine love, I may be able to undertake all, to sacrifice all, to endure all things, rather than displease Thy sacred Heart. Give me a new heart, which may struggle against and uproot the fatal self-love which so rules me, and which is so criminally opposed to Thy holy love; give me a new heart, which may love Thee not only in Thy benefits, and amid the abundance of Thy consolations, but also amid crosses, and trials, and the privation of all comfort; give me a new heart perfectly resigned to Thy holy Will, and trusting to the dispositions of Thy Divine Providence, a heart always conformable to Thy adorable Heart, and living and breathing only to love Thee. Take my heart, O my God, and unite it to Thine, that I may love Thee in this world as Thou shouldst be loved, and may hereafter love Thee yet more perfectly in Heaven. Amen.

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To beg of our dying Jesus the grace of a holy death.

Adorable Saviour, Who didst live on earth to teach us to live well, and didst die on the Cross to teach us how to die, I implore Thee, by the Merits of Thy Passion, and by Thy bitter Agony, to grant me the grace of dying like Thee, and in conformity with Thy Will, Thou Who art our Model in life and in death. Thou didst desire death before it came, and didst sigh that the baptism of Blood might be accomplished: grant, my Jesus, that I may sincerely wish for death, and that this holy desire of dying that I may see Thee may make me find nothing in this life but bitterness. Thou didst withdraw from Thy Apostles to prepare for Thy death; grant that when I prepare myself to appear before Thee, my heart may be separated and disengaged from all creatures. Before Thy death Thou didst so grieve for the sins of man that Thou didst sweat Blood; grant that I may be so penetrated with grief for my sins that my eyes may be drowned in tears, and my heart broken with con-

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trition. When Thou wert hanging on the Cross Thou didst pray for Thine executioners, and didst offer Thy precious Blood for those who caused Thy death; grant that as I ask pardon of Thy mercy, I may sincerely and heartily forgive all who may have offended me. At the moment of Thy death Thou didst give up Thy Soul into the Hands of Thy Heavenly Father; grant that at my last moment I may give up my soul into the Hands of its Creator, and that He may receive it into His Bosom.

My Divine Saviour, I hope that Thou wilt grant me this, the only favour I beg of Thee: I ask not, my God, for the riches, or pleasures, or honours of this world; all I implore of Thee is the grace of a holy death, that is, to die in Thy love. May this blessing crown all those Thou hast been pleased to grant me in life, so that, by a death thus precious in Thy sight, I may come to live eternally with Thee, Who art the true Life.

Most holy Virgin, pray for us now and at the hour of our death. Amen.

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To beg that we may receive the Holy Viaticum before we die.

My God, Thy grace has been necessary for me throughout my life, and Thy infinite mercy and liberality have loaded me with it, so that I should be but too happy if I had made of it the holy use Thou hadst reason to expect: there is still however one blessing which I beg for above all things, and with all the earnestness I am capable of; which is that I may receive Thee in the holy Viaticum before I die. Jesus, my God, Who didst live and die for my sake, I now offer Thee my life whenever Thou mayst please to demand it of me; but before my mortal career is ended let me have the happiness of receiving Thee, as my Support in this last fearful passage, and my Guide from the miseries of this world to the possession of a happy Eternity. The enemies of my soul will make their final efforts to trouble me, and to agitate and alarm my soul when on the point of quitting my body; come to my help at that awful moment, my adorable Saviour; come and strengthen me in this last struggle; come and sanc-

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tify my last thoughts, receive and consecrate my last breath. Supported by Thy grace, and animated by Thy Presence. I shall await with confidence and resignation the moment when my soul shall be separated from my body to be re-united for ever to Thee, the Author of my being, and the Source of all happiness. Amen.

VISITS

TO THE

SACRED HEART OF JESUS.[5]

Our intention in these Visits should be to adore the Divine Heart of Jesus; to thank Him for remaining thus present with us; to atone for the insults He has received, and alas! continues to receive so frequently; to obtain the graces we need, and especially great zeal for the glory of God, and the salvation of souls.

First Visit.

Heart of Jesus, Which remainest with us night and day, inviting, awaiting, and

[5] Translated from the "Manuel de Piété."

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receiving all who come to visit Thee, I adore Thee and acknowledge my misery and nothingness in Thy sight: I thank Thee for all the graces Thou hast bestowed on me, especially for having freed me from the slavery of the Devil, for having restored to me the title of Thy child, which I had forfeited by sin, for having given me Mary as an Advocate, and for having now inspired me to come into Thy sacred Presence. I thank Thee with my whole soul for admitting me, and I wish to atone for the insults I have been so unhappy as to offer Thee, by my former coldness and indifference in Thy service: I earnestly wish that I could honour Thee as Thou shouldst be honoured in all the places of the earth wherein Thou art most abandoned.

Effusions of Heart.

How lovely are Thy Tabernacles, O Heart of Jesus! My soul languishes and burns with desire to dwell with Thee for ever; my heart thrills in Thy Presence, it seems to me that Thou dost invite me to approach Thee and rest. I need it, O

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my God, for I am overpowered, I languish and thirst for the living waters of grace, as the weary stag thirsts for the waters of the fountain. Where shall I find the rest my soul requires, unless at the foot of Thy Altar, O Heart of Jesus? Happy a thousand times are those who dwell in Thy temple; Thou dost fill their souls with Divine unction: my heart earnestly desires to love Thee, and to feel the sacred transports of lively faith which Thy Saints experienced when they approached Thy Sanctuary. My Jesus, I believe that Thou art here truly present; the abridgment of all Thy mysteries is that miracle of Thy love for us which has placed Thee on this Altar. O infinite love, come and inflame my heart; change my weakness into strength, and my languor into a constant and generous fervour; make me always ready to sacrifice my own will to please Thee, and prove my gratitude and love. How many thanksgivings do I not owe Thee, Divine Heart of Jesus! each day is marked by fresh mercies; all that I have, and all that I am is the work of Thy love for me: Thou dost enrich me with Thy gifts, notwithstanding my

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frequent misuse of them, and the more ungrateful I am the more merciful art Thou. O incomprehensible Goodness, I will never cease to praise Thee, and celebrate Thy benefits: O Heart of Jesus, how little art Thou known, how little art Thou loved! Love which always burnest and art never exhausted, to Thee I consecrate all my remaining existence, resolving to use it in acknowledging Thy favours by an inviolable fidelity in Thy service: I renounce all that displeases Thee, and to Thee I offer my heart and all its best affections; be Thou my Joy, my Strength, my Happiness; inflame my heart with the sacred fire of Thy love, and enable me to give Thee love for love, life for life, and to die loving Thee.

Say the Litany of the Sacred Heart, and make an act of atonement, and one of consecration to the Sacred Heart of Jesus.

Second Visit to the Sacred Heart.

I adore Thee, Heart of Jesus, my Benefactor and my All, and I unite myself to the adorations which Thy Angels and Saints offer Thee for ever. Were I to envy those blessed Spirits anything

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it would not be that they see Thee Face to face, but that they can adore Thee day and night on the Throne of Thy love. For the glory of Thy sacred Heart, and to acknowledge, as far as I can, how much I owe to Thy infinite mercy, I confess before Heaven and earth, that Thou findest in me great inconstancy, coldness, and misery, but I beceech Thee not to turn from me on account of my weakness, rather let it win Thy pity, and permit me, Lord, to say to Thee, with the leper in the Gospel, "*If Thou wilt Thou canst make me clean.*"[6] Look on me, a sinner, and worse than nothing—or rather look on the Face of Thy Christ, Who is on this Altar humbled, annihilated, wholly immolated for Thy glory, and Who is pleased to be my Support. Prostrate before Him, I hope that, through His mediation, Thou wilt not reject the sacrifice of a contrite heart, and that in consideration of His sufferings Thou wilt not refuse to forgive me my sins, and grant me fresh graces.

I love Thee, my God, with my whole heart and mind, and with all my strength,

[6] Matt. viii. 2.

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I love Thee for Thyself, and also from the most sincere gratitude for the ineffable Gift of the blessed Eucharist, Which Thy adorable Son, urged by His loving Heart, instituted the day before His death. I beseech Thee to kindle in me that fire which my beloved Jesus came to cast on the earth.

Consideration.

The Heart of Jesus has loved me infinitely, and I ought to love It above all things. That I may understand how much Jesus has loved me I will follow the whole course of His life, and see what His love has induced Him to do.

How countless are the proofs of love which He gave me from the time of His Incarnation to the age of thirty years: He became Man, and in His Birth He made Himself my Brother; in His Circumcision, my Saviour; in His Epiphany my heavenly Light: in His Presentation He became my Victim; amid the doctors in the Temple my Teacher, and in His whole hidden Life my Model. In His active Life, all that He did was for me;

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His prayers, His watchings, His fasts, His preaching, His journies, His discourses, His miracles were all for me: with what goodness did He undertake my defence in the person of sinners, with what zeal did He seek me in the Samaritan woman, how tenderly did He receive me in the prodigal son, with what love did He not treat me in His disciples!

In His suffering Life there was, alas, no injury, no affront, no insult, no torment or anguish, which He did not endure for me: for me He was struck; for my sake He was accused; He was scourged for me, and condemed instead of me, and for me He died amid the most cruel tortures and disgrace. He might have fully satisfied for all by a single tear, but what would have been enough for the Divine Justice could not content the love of His Heart.

Nor was even Thy death on the Cross enough, my dear Saviour; after Thy death the lance opened to me Thy Heart, and to cleanse me more and more Thou wert pleased to shed the last drop of Thy Blood. Thou hadst already expiated my sins of thought by Thy crown of thorns;

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those of my tongue by the vinegar and gall; those of my flesh by Thy Wounds and by Thy Death; and then, by this wound of Thy sacred Heart Thou didst expiate all my sins together, because the source of sin is the heart. How much hast Thou loved me, my Jesus! I had offended Thee and Thou wast punished in my stead; on Thyself Thou didst avenge my sins; my hands sacrificed Thee, and Thou didst allow Thyself to be sacrificed that Thou mightest save me from Hell, and give me Heaven! Was there ever love like unto Thine? And when, after so much love, I still offend Thee, Thou art always ready to forgive me, to forget the past, and to load me with gifts, if I will but love Thee. How ineffable is the love of the Heart of Jesus for a sinner!

But this infinite love went yet further: my Redeemer triumphant and glorious, the Conqueror of sin and death, was about to ascend into Heaven; did He leave me an orphan on earth, deprived of His Presence and of His graces? No, by an admirable invention of love He ascended into Heaven, and yet remains with me; His Wisdom and His Power united to work

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this greatest of miracles; He established the august Sacrament of the Eucharist! By this master-piece of love He unites Himself with me and makes me live with His Life; He constantly offers Himself as a Sacrifice, arrests the Divine Vengeance, and obtains for me the most precious graces. How immense is this love, my Jesus! During Thy mortal life Thou wert visibly present in only one place in the world; but now the eyes of faith behold Thee in every country, and at every moment of every day; nor will this miracle of love cease while the world shall endure.

Still my heart has not responded to this infinite love; my coldness and neglect of the Sacraments have insulted my Jesus: and though He foresaw this, it did not hinder the fulfilment of His design, for He listened to His Heart alone. Beneath these humble veils Jesus is a Captive for my sake, always ready to hear me, to speak to me, to give Himself to me, even daily, were I daily to prepare myself to receive Him. What excessive love! The Son of God dies on the Cross, and gives Himself to be my Food, and pre-

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pares for me endless happiness in Heaven! The Angels and Saints will praise and admire this miracle of love throughout Eternity, but if I am insensible to this love, all the fires of Hell will never efface such a prodigy of ingratitude.

Would that I had always loved Thee, my Divine Saviour! Alas, why cannot I unite in my heart the grief of all penitent hearts, so as to detest more perfectly my coldness and indifference! Sacred Heart of my Jesus, Thou art full of love for me, henceforth let me burn with love for Thee; let my love be unbounded and steady. Thy Heart was opened on the Cross that I might have a Refuge in my desolation; receive my heart, O Jesus; I trust that it is contrite: for Thee alone, my Jesus, will I live; every other life is indifferent to me; I am rich enough, and happy enough, if I can but give Thee love for love.

Make an Act of Atonement, and one of Consecration, to the Sacred Heart.

Third Visit to the Sacred Heart.

PRAYER.

How happy am I, O loving Heart of esus, to be now before Thee, in Thy

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holy temple, opening my heart to Thee: I longed to come and adore Thee in Thy solitude; Thou art my Joy, my Repose, and my Life; when I am away from Thee I am uneasy, but near Thee I forget the world and all it contains. Banish all distractions from my mind, and every thought which may displease Thee; drive away from me all languor and negligence, that they may not make my homage less worthy of Thy Divine Majesty, and let me be busied only in adoring Thy greatness, in beseeching for Thy grace, and in lamenting my own faithlessness and ingratitude.

Consideration.

The Heart of Jesus is the Fountain of every grace. When our Saviour returned to His glory, He left us His Heart, and with His Heart He gave us all good, for what can be refused when the heart is given, since this gift is a pledge of every other?

The Heart of Jesus is sensible of our sufferings, zealous for our interests, fertile of wonders, and prodigal of blessings: It is open to all; to the weak as their Retreat; to sinners as their Refuge; to

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the afflicted as their Comfort: It is always ready to receive us and shelter us from the attacks of the enemy, and to communicate to us both the heavenly ardour which inflames It, wholesome Waters to quench our thirst, and the graces of expiation and sanctification, to prepare us for the possession of the supreme Good. O ineffable goodness of the Heart of Jesus, how have I abused and resisted Thy grace! My Jesus, how long hast Thou knocked at the door of my heart without being able to enter! How long hast Thou been urging me to detach myself from earth and its corrupting pleasures; to break off such a connection; to avoid such an occasion of sin; to quit the negligent, luke-warm life I lead; above all to make such a sacrifice, which I refuse Thee, though perhaps my salvation depends on it! And yet I hesitate, and put off, and resist still! Heart of Jesus, I implore Thee not to be wearied; Thou shalt at length find my heart more attentive to Thy Voice, more docile to Thy invitations, more grateful for Thy benefits, more generous in offering Thee the sacrifices Thou dost require of me.

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O sacred Heart, inexhaustible Fountain of goodness and mercy, incomparable Treasure of loveliness, light, and grace, I beseech Thee to pour Thy gifts into my heart: I turn to Thee, receive Thy wandering sheep, and henceforth I will listen to Thy Voice, and follow the path Thou hast traced out for me, without ever again straying from Thy fold.

Make an act of Atonement and one of Consecration to the sacred Heart.

Fourth Visit to the Sacred Heart.

Prayer to Jesus, left neglected and alone in the Blessed Sacrament.

I hear Thy Voice in my inmost heart, my Divine and neglected Lord, I hear It calling me to the foot of the Altar on which Thou dost dwell, that Thou mayst touch me, enlighten me, and wholly convert me. Thou callest me as to a school of silence, to separate me from creatures and unite me to Thyself: behold me, my Jesus, I come to adore Thee and to love Thee, and unite myself to Thee in Thy mysterious solitude. Accept my adoration, O my hidden God, hear my prayers, and raise me to Thyself: make my heart

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speak to Thee with faith and with fervour, and my soul address every wish to Thee, listening to Thee in silence, and profiting by the words of life which flow from Thy Sanctuary. Teach me to listen to Thee, O Lord, when Thou speakest to my soul; teach me the prayers which obtain Thy mercy; teach me the interior silence Thou maintainest in Thy Tabernacle: quench, I beseech Thee, all the earthly feelings Thou discoverest in my heart, and stifle the uneasy passions which agitate my soul; by faith and charity unite me to Thyself, and open to me Thy Heart, my Jesus, that I may enter It and contemplate Thy virtues, and may draw thence such sentiments as will make me worthy of Thy love. Put to silence this deceitful world, whose voice misleads all who listen to it; make me deaf to its words and dumb to its requests, indifferent to its esteem or contempt, and insensible to its attractions.

Consideration.

The Heart of Jesus is the Model of every virtue

When Thou dost shew me Thy sacred Heart, my Jesus, I imagine I hear Thee

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say "Look at this Model, and imitate It, look at this Heart, and study Its feelings and copy them: see the love of God which consumes It; see Its tender and compassionate charity for men, for whom It sacrificed Itself; see Its submission to the decrees of Providence, Its invincible patience in suffering, Its spotless purity, Its detachment from the goods and pleasures of this world, Its ardent sighs for Heaven: above all learn from It the value of obedience, meekness, and humility. Such is the Model you should imitate, such the dispositions you should cultivate in yourself, if you desire a place in my Heart."

My Divine Saviour, the more I look upon this Model, and the more I sound my own heart, the greater difference I find between it and Thy Heart. In myself I find nothing but attachment to the world, carelessness for Heaven, resistance to grace, opposition to Thy Will, mistrust of Thy Providence, murmuring in trials, love of creatures, sensuality, and care for my own ease; but no inward, solid or true virtue. Especially if I seek in my heart that meekness which is so dear to

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Thee, that humility Thou dost so recommend, how complete is the contrast! I am, alas! so quick-tempered, so impatient, so rough in my manners, so sharp in my words, that I cannot see the least resemblance in myself to the unchangeable meekness of Thy Heart. And again my self-complacency, my sensitiveness in all that relates to myself, my eagerness for earthly esteem, my secret wish to surpass others are strikingly opposed to a holy conformity with Thy sacred Heart, and may hinder me from ever finding a place in It. How then can I flatter myself that I am devout to It, since true devotion to the sacred Heart does not consist in outward practices, or in a few tender and loving sentiments, but in imitating Its virtues.

I clearly see that it is time I should reform my heart, which is so unworthy of being offered to Thee: my Jesus, to Thy sacred Heart I turn to implore this favour. Most merciful Heart, give me, I beseech Thee, an humble heart which may know and love its own nothingness; a gentle heart which may still all agitation; a charitable heart which may pity the suf-

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ferings of others, and hasten to alleviate them; a pure heart which may shrink from the very appearance of evil; a heart detached from the false pleasures of earth, and sighing only for the endless joys of Heaven; in short a heart burning with love for God, and a submissive mind which may recognize Thee in those who represent Thee. To obtain this grace, and to prove the sincerity of my love, I resolve at the foot of Thy Tabernacle to . . . . . (*Here make such resolutions as you feel you most need*) Strengthen these good resolutions, Heart of my Jesus, and as Thou hast helped me to make them, help me also to keep them.

Say the litany of the sacred Heart of Jesus, and make an act of atonement, and one of consecration to this sacred Heart.

Fifth Visit to the Sacred Heart.

PRAYER.

Heart of my Jesus, how happy I am to be in Thy holy temple and to converse with Thee! How much have I longed to offer my heart to Thee, Who art my

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Keeper, my Life, and my Happiness! Away from Thee I am uneasy, but in Thy presence I gladly forget all that is of this earth. I beseech Thee to banish from my mind all distraction and dissipation, every thought which could make me forget that I am come to hear Thy Voice: let me be busied only in adoring Thy greatness, in imploring Thy grace, and in lamenting my misery and infidelity. Adorable Heart, I beg of Thy mercy that I may be foremost in serving Thee, that I may detest sin, and may conform myself in all things to Thy most holy Will, abandoning myself wholly to Thy Divine Providence: in short, that I may love Thee with my whole heart.

Angels of Heaven who surround these holy Tabernacles, I unite my homage and adoration to yours; would that I could offer to the sacred Heart of Jesus as pure, as true, and as ardent a love as yours; I beg of you to supply for my unworthiness, and to obtain for me the graces I require, in order to reap the fruits of this holy exercise.

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Dialogue

Between the Heart of Jesus and an Adoring Soul.

Happy is the soul which delights in conversing with God! Her eyes will be always raised to Thee, O Lord, and Thine will always be upon her. She will call on Thee, and Thou wilt answer her; she will speak to Thee, and Thou wilt listen; she will pray, and Thou wilt grant her prayer; she will lay her sorrows before Thee, and Thou wilt lighten them; she will communicate herself to Thee, and Thou wilt communicate Thyself to her, and wilt make her taste ineffable sweetness, such as she can never forget.

Heart of Jesus.—I am your only God, seek no other on earth: keep yourself recollected, and desire only Heaven.

The soul of the Adorer.—Thou hast permitted me to hear Thy Voice, Divine Heart, and I have listened, thrilling with delight: happy is the recollected soul, which sees Thee in all things, and

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all things in Thee. She then acts in a true spirit of faith; she hears the Voice of her Beloved speaking to her heart, and tastes a happiness which sensual and distracted souls cannot understand. I am wearied, O sacred Heart, with so many useless thoughts, which withdraw me from holy recollection; I feel that Thou alone canst fix my mind, and I beseech Thee to grant me this favour, since all on earth that is not Thee displeases me. When shall I taste Thy delights, O Heart of my Jesus, when shall I be in that happy abode where Thou art loved as Thou deservest, and art blessed for all Eternity? When shall I quit this land of exile, where I am unceasingly in danger of offending Thee? My soul longs to possess Thee.

Heart of Jesus.—I am your King, come in to My Presence.

The soul of the Adorer.—Behold my King comes to me full of sweetness, and I hasten to avail myself of His invitation. He says to me: "Taste and see that I am sweet and rich in mercy; drink of the torrent of My delights, and ' yourself with the abundance of My ie."

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O Heart of Jesus, one day at the foot of Thy altar is preferable to a thousand spent in the dwellings of sinners; come, Lord, and fix Thy abode in my heart; the thirsty stag pants not more eagerly for the springs of living water, than does my soul pant for Thee; Thou art wholly mine, and I am all Thine, nor will I leave Thee till Thou dost grant my prayer. My heart burns with love when I am in Thy presence; speak then, for Thy servant heareth.

Heart of Jesus.—I am your life; come to Me as to a Physician capable of healing all your ills, and put yourself entirely into My Hands.

The soul of the Adorer.—Divine Jesus, the heart which Thou lovest is sick, for Thy Hand hath been heavy upon me, and there is no health in my flesh; have pity on me, for I am weak; heal me or I shall sink. Call me not away in the midst of my days, and when my strength fails me, do not abandon me to my own weakness; nevertheless not my will but Thine be done; into Thy Hands I commend my soul; let me die the death of the just, and let my last end be like unto theirs. Command me to go to Thee, sacred

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Heart of my Saviour, and let me never be separated from Thee: one favour I ask of Thee, and I will not cease to implore it—let me dwell for ever in Thy mansions!

Heart of Jesus.—I am your Guide, be exact in fulfilling the duties of your state of life.

The soul of the Adorer.—Heart of Jesus, teach me to walk in the paths of Thy commandments; I know that if I fulfil the duties prescribed to me by Thy holy Laws; if I do all that obedience requires; if I accomplish all that charity demands, I am certain of not quitting the path Thou hast marked out for me; I shall reach the wished-for term, where Thou awaitest me, to reward the docility with which I shall have trodden the path wherein Thou art pleased to be my Guide.

Heart of Jesus.—I am your Saviour, and I require you to show Me your gratitude, and to love an interior life.

The soul of the Adorer.—How can I help feeling a lively gratitude towards a God Who has loaded me with so many benefits, Who has given Himself up to death for my sake, and has not

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cast me into hell as I deserved? Notwithstanding my ingratitude He has raised me to the dignity of His child; He has patiently borne with my resistance to His grace, and has heaped His favours upon me: enough, O Heart of Jesus, enough; my love and my gratitude shall henceforth be boundless. I know that the faithful soul unites herself to God in retreat and solitude: she hides herself in His sacred Wounds as the dove in the holes of the rock, and she speaks to Him heart to Heart: she cares not for worldly pleasures, for she knows that they are vain and deceitful, but she sighs for the holy Sion, where she will possess the object of her love. O inward and hidden life, how precious are thy advantages, but how little are they known! When shall I be faithful enough to live the life of the elect?

Heart of Jesus.—I am your Judge: never forget that I shall require an account of all your thoughts, words, and actions.

The soul of the Adorer.—Rebuke me not, O Lord, in Thine anger, and enter not into judgment with me, but

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remember Thy mercy, and have pity on the condition to which I am reduced: alone and destitute of support I am like a leaf shaken by the wind. But why should I give way to sadness, or yield to anxiety? My trust is in the Lord, and I will not cease to praise Him: though He were to kill me I would still hope in Him. Heart of my Saviour, let me hear those comforting words; "I am your salvation." All my happiness is to attach myself to Thee, and put in Thee my whole trust: this I have done, O Lord, let me not be confounded for ever.

Heart of Jesus.—I am your Father, and I require of you a great purity of heart and an entire submission to My Will.

The soul of the Adorer.—Give me, O Heart of Jesus, this purity of heart and intention, which is so pleasing to Thee; purify and sanctify me, that I may act only through Thy grace, without any human impulse. Yes, my God, were I to be overwhelmed with interior suffering, to be neglected by all creatures, assailed by temptations, loaded with humiliations, and contradicted on

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all sides, I would endeavour not to give way to complaint, discouragement, or murmur: I would adore the designs of my God, and lovingly kiss the Hand that struck me, knowing that my sins deserve far more: like Job I would bless Him amid my sufferings.

Heart of Jesus.—I am your God, unite yourself to Me.

The soul of the Adorer.—To whom shall I go, O Lord? Thou hast the words of eternal life. What is man, O my God, that Thou shouldst deign to lower Thyself to him, or the son of man that Thou shouldst visit him? How good Thou art to those who call upon Thee, O Heart of Jesus! I will love Thee, great God, Who art my Strength, my Support, my Refuge, and my Deliverer; I will for ever bless Thy mercy, and Thy praise shall be always in my mouth.

Adorable Heart of my Saviour, the full force of these words, "Unite yourself to Me" can be understood only by those faithful souls to whom Thou hast communicated Thyself intimately; whom Thou hast enriched with every virtue, and to whom Thou hast given

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a foretaste of Heaven; by those who have drank of that living water, which flows even to Life eternal. None but a soul detached from self, and from all that is earthly can be thus absorbed in Thee; it must die to all evil-inclinations, to all self-love, in short to all creatures. Can I trace any resemblance to myself in this picture? Alas, no: it covers me with confusion: O Lord, break, I beseech Thee, the fetters which keep me captive, that I may fly to Thee.

Heart of Jesus.—Be faithful unto death, and I will be your Reward.

The soul of the Adorer.—I have said it; from this moment I will begin to serve Thee, my God, with the utmost fidelity. Sacred Heart of my Redeemer, enable me to walk henceforth steadily in the paths of Thy Justice; help me to do every act for love of Thee, that I may become worthy of Thy promises: Thou wilt be my Reward; what excessive goodness! My only Good, draw me to Thyself, for my heart languishes and burns to possess Thee! O Beauty ever new, when shall I contemplate Thy Di-

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vine attractions? Lend me your hearts, O heavenly Spirits, that I may burn with the love which inflames yours.

Conclude this exercise by saying the Litanies of the Sacred Heart, and by an act of atonement, and one of consecration.

Sixth Visit to the Sacred Heart.

Humbly prostrate before Thee, Divine Heart of Jesus, I come to offer Thee the homage of my most profound respect and adoration, and of all the sentiments of my heart.

I adore Thee, O sacred Heart, Masterpiece of God's Hands, Prodigy of His wisdom, goodness and power! I adore Thee, Heart of the Son of God, most worthy Object of the love of His heavenly Father, alone capable of fixing His attention, of winning His love, and of being to Him a sincere Adorer, in spirit and in truth.

Divine Heart, in Thee are united all the gifts of the Holy Ghost, Whose sanctuary Thou art: Thou art the inexhaustible Source of all good, the Origin of virtue, the Seat of charity, the sublime Throne of all the greatness of the most

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august Trinity. Thou alone wert a Victim worthy of Divine Justice, since Thou alone wert capable of appeasing and satisfying It. Thou art the most worthy Object of eternal adoration to Angels and to men! Why have I not the wings of the dove to fly where Thou dwellest in Thy holy Sacrament, that I may there adore Thee, contemplate Thy infinite Beauty, and inflame myself with the love which consumes Thee. I adore Thee at least in spirit, my Jesus, but as the affections of my heart are wholly unworthy of Thee, I offer Thee the adorations and praises which Thy Angels and Saints render Thee for ever; I offer Thee the homage paid Thee by the heart of Thy ever-blessed Mother, who alone can worthily honour and praise Thee.

Here make an act of reparation for the outrages offered hitherto to the Sacred Heart, and think especially of those you have yourself been guilty of. . . . . Having made an act of atonement, thank your Saviour for having given Himself to you so often in the holy Communion.

Thou hast given me Thy Divine Heart, O Jesus, in the holy Communion; why annot I wholly expend myself in giving

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Thee thanks! What shall I offer Thee for benefits so infinitely beyond all gratitude? Thou requirest my heart, and it is most sweet to give it to Thee. Take this wretched heart then, my beloved Jesus; I lay it at Thy Feet: pierce it, I beseech Thee, with Thy love, and kindle in it a fire that may devour and consume it; dilate this heart, my God, that it may more abundantly receive the impression of Thy charity, and being made more fervent, may return Thee love for love.

Heart of Jesus, make me love Thee above all things: Thou art Goodness itself: Thy incomparable excellence thrills my inmost heart; Oh unite me to Thyself, and keep me with Thee in time and in Eternity.

Here offer Jesus to His Father, as alone capable of honouring Him, and the sole Mediator Who can save you from His Justice.

In myself, O God, I have nothing to offer Thee but an abyss of sin and misery; but Thou hast given me the Heart of Thy beloved Son, and I offer It to Thee, most holy Father: this is an Offering worthy of Thee; look not therefore on my noth-

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ingness, but behold me in the sacred Heart of Thy Son. Alas, Lord, I am so blind, that I do not even know the greatness and number of my ills; how, then, can I lay them before Thee, that Thou mayst pity Thy unworthy servant? Thy Son, O my God, is the Eye that sees all my wretchedness, He is the Heart that feels for them, and the Voice Which begs that I may be freed from them. Were he to forget me Thou mightest indeed remember me no more; but if He speaks for me, weeps for me, and opens to me His sacred Heart, Which never ceases interceding for me, canst Thou, O just and merciful Father, reject His prayers and tears? Canst Thou reject His Heart, Which in justice has deserved what I ask through His mercy? Remember, O Lord, what I have cost Thy Son: I am one of those sheep He sought with such fatigue, and brought back to the fold. God of mercy, through the wound which His love for Thee and for me made in His Heart, I beseech Thee to number me among Thy elect. Forget not, O Eternal Father, what Thy Son has promised: "*Whatsoever you shall ask*

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the Father in My Name, that will I do: . . . if you shall ask Me anything in My Name, that I will do."[7] I beseech Thee then, in this holy Name, to unite me to His sacred Heart, that I may pay Thee the homage due to Thee, and make Thee the satisfaction Thou dost justly require. In this Divine Sanctuary I venture to join myself to the homage paid Thee by Thy Son, to love Thee with His love, and thank Thee through Him; in His satisfaction I atone to Thy Justice, and I adore Thee in His humiliation. Eternal God, Thou art all, and I am nothing, but united to the Heart of Thy Divine Son, I offer Thee the adorations, the praises and the love of a God. Grant that I may do so for all Eternity.

Here beg of God that He will everywhere make known His infinite greatness, and the riches of the Heart of His Divine Son.

Father of mercies, my God and my Creator, make Thyself known, and Thou wilt be more loved; animate Thy ministers with the Divine Spirit Which came down on Thy Apostles, that they may

[7] John xiv. 13, 14.

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spread throughout the earth the happy tidings of salvation, and that all the earth may resound with Thy praise. The Heart of Thy Son demands all nations as His inheritance; let His love be acknowledged on earth as it is praised in Heaven.

Father of infinite goodness, have pity on Thy child, and help me in the extreme danger to which Thou seest me exposed; hear the prayers which the Heart of Thy Son pours forth unceasingly, and for His sake deliver me from the evils which oppress me; save me in these days of disorder and relaxation; preserve me amid the seduction of bad example, and make me persevere in faith and fervour; and never let the sacred Heart of Jesus be closed to me. O adorable Heart! I wish I could make Thee known and loved all over the earth! Oh! that I could consecrate all hearts to Thee! How should I rejoice to see Thy Name glorified, Thy reign established, and Thy Will accomplished in the whole universe! Blessed be Thou for ever, O God of my heart!

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PRAYER.

I thank Thee, my Divine Jesus, for having endured me in Thy sacred Presence; and I beseech Thee to forgive me whatever faults I have been guilty of. Happy are they who dwell in Thy house, O Lord! why cannot I, like them, remain there continually? I will at least stay with Thee in spirit, by uniting myself closely to Thee: give me grace always to remember Thy greatness and goodness, which I have contemplated in the precious moments I have passed at Thy Feet. O Lord, I will not leave Thee till Thou hast blessed me: bless me then abundantly, and consecrate me wholly to Thyself. Amen.

Seventh Visit to the Sacred Heart.

PRAYER.

O Jesus, purify my heart by Thy grace; inflame it with Thy love; sanctify it by Thy Spirit, transform it wholly, and possess it all. Accept the desires of my heart, O my God, and Thyself confirm my sincere resolution of belonging to Thee alone, which I now renew in

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presence of the Blessed who surround Thy Throne, beseeching them, as they desire Thy glory and my salvation, to supply for my sentiments and homage.

Consideration.

Jesus requires my heart . . . . . It is wonderful that a God who suffices for Himself should seek His creature and demand his love. "My child, give Me your heart; dispose it to deserve my gifts by fulfilling My Will." I will reply "My heart is ready; O God, what wilt Thou that I do?" Why does this great God urge me thus? Does His happiness depend on His creatures' correspondence with His grace? No—He seeks me that He may load me with benefits: but He requires a free and willing homage, and can I be so foolish as to refuse it?

My Saviour, whence comes it that Thou seekest me with so much love, and I fly from Thee as if I could do without Thee? Thou dost wish to enrich me with Thy gifts and graces, when shall I correspond with Thy offers? When shall

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I love Thee as my supreme Good, Thou who art the God of my love, and my Portion for ever.

PRAYER.

Heart of my Jesus, how great are Thy attractions, and what wonders dost Thou work in those who accept Thy earnest invitations! How many haughty and violent spirits have been tamed by the example of Thy unchangeable mildness and patience; how many of the rich and happy according to this world, have deprived themselves of their possessions, to imitate Thy voluntary poverty; how many sensual souls have been won by Thy love! If Thy lessons and examples are so powerful with sinners, what should they be with souls devoted to Thee? Can we wonder that so many virgins have trampled under foot the delights of earth, when they looked on Jesus in the manger; or that so many martyrs have braved the cruelty of tyrants, when they beheld Him on Mount Calvary, dying on the Cross? I ought to be confounded to see that the Heart of Jesus, Who has equal right to my heart, finds not in me

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this correspondence; that His word, so efficacious and fertile in others, is barren in me; and that He has a hundred times struck this hard and insensible stone, without eliciting a spark. My beloved Saviour, art Thou not the God of my heart? As Thy work, and Thy conquest it belongs to Thee, as well as by my own voluntary gift: true it has been very faithless, but Thou hast purified and sanctified it afresh, so that I may once more consecrate it to Thee, by giving my will into Thy Hands.

Conclude with the Litany of the Sacred Heart, an act of atonement, and one of consecration.

Adorations of the Blessed Sacrament

IN

HONOUR OF THE SACRED HEART OF JESUS.[8]

First Adoration.

I ADORE Thee, most holy Heart of Jesus, in this august Sacrament of the Altar,

[8] Translated from the Italian.

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wherein Thou dost love us so ardently; and I thank the goodness of Thy Divine Heart for having instituted this great Sacrament, in which Thou hast prepared for us a Divine Table in order to give Thyself to us; O adorable Heart of my Jesus, burning Furnace of Divine love, receive my soul, that I may correspond with Thy love to the last moment of my life.

Our Father. Hail Mary. Glory be to the Father.

Second Adoration.

I adore Thee, most holy Heart of Jesus, on this Altar, where Thou dost dwell with an ardent desire that the hearts of Thy creatures should come and unite themselves to Thine, that they may receive the graces of which It is the inexhaustible Source. I thank the incomprehensible goodness of Thy Heart for having so often deigned to unite Itself to mine in this Sacrament of love, and I beseech Thee to make my heart docile to the inspirations of Thy Heart.

Our Father. Hail Mary. Glory be to the Father.

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Third Adoration.

I adore Thee, most sacred Heart of Jesus, in this august Sacrament of the Altar, in which infidels and heretics adore Thee not, and do not acknowledge Thy Divine Presence: in atonement for the insults offered Thee in this Divine Sacrament by infidels and heretics, I present Thee the homage of an earnest act of faith, believing that Thou art really present in this great Sacrament; and with all faithful Catholics I adore Thee in It, beseeching Thee to soften my heart, and make it love Thee for ever.

Our Father. Hail Mary. Glory be to the Father.

Fourth Adoration.

I adore Thee, most sacred Heart of Jesus, in this august Sacrament of the Altar, wherein Thou art so little loved or responded to by the hearts of Thy creatures, especially by bad Christians, who offend Thee by so many acts of disrespect, and unworthily receive Thee in sacrilegious Communions: in atonement

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for these great profanations, and for the want of reverence even of those who are consecrated to Thee, and who should more earnestly attend to Thy worship, I dedicate to Thee, and offer Thee my contrite heart, beseeching Thee to make it always glow with Thy holy love, like a burning lamp.

Our Father. Hail Mary. Glory be to the Father.

Fifth Adoration.

I adore Thee, most sacred Heart of Jesus, in this august Sacrament of the Altar, wherein Thou dost dwell so many hours of the day and night, without any of the faithful coming to pay Thee homage, or to revere Thee: Divine Heart, accept my wish to go, were it possible, into every church all over the world wherein Thou art present in the most holy Sacrament, and adore Thy infinite Goodness, that I might, by my example, move the hearts of all creatures to respond to Thy love by frequent visits; since I cannot do this in person I adore Thee here, and wherever Thou art sacramentally present.

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Our Father. Hail Mary. Glory be to the Father.

Prayers for the Hour of Adoration.[9]

What a happiness for me, my Saviour, to be able to speak to Thee, to admire the immense love of Thy Heart towards men and to offer Thee some atonement for their unceasing outrages; but how can so unworthy a sinner as I fulfil this holy duty? Unite my prayers to Thine, O Jesus, I beseech Thee, and offer to Thy heavenly Father the holy dispositions of Thy Divine Heart, to supply my inability.

Most blessed Virgin, bring me to the Heart of Thy Divine Son, the Sanctuary of all grace and virtue: I unite myself to the homage paid Him by thy spotless heart. I unite myself also to your adorations, holy Spirits, who are humbly prostrate before this adorable Heart; let me share in your love, and in your recollection, and offer my prayer for me to Jesus. Come, all ye Saints in Heaven and on earth, and let us together adore the

[9] Translated from the "Manuel de Piété."

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Heart of our God. My Jesus, bring me Thyself to Thy sacred Heart, that I may adore Thee in a manner worthy of Thee.

Penetrate yourself deeply with a sense of the presence of God, and after making an act of faith, consider yourself as a Prodigal at the feet of the best of Fathers.

Father, I have sinned against Heaven and before Thee; I am not worthy to be called Thy child; treat me as one of Thy hired servants, and I shall be but too happy.

Or consider yourself as the sinful woman in the Gospel, before her Judge, Who was pleased to become her Mediator.

Most merciful Jesus, my soul has indeed been a faithless spouse, but I beseech Thee to listen now to her expressions of contrition and love: whenever we have recourse to Thy mercy Thou dost reply by granting us favours; Thou didst open Thy Heart to the sighs of the adulterous woman, to the tears of Peter, to the love of Magdalen, and hast Thou not still the same power and goodness, the same Heart?

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Lastly, consider that you are in the presence of the Heart of Jesus, that is, that you are before the Throne of mercy: approach with confidence, and listen to His loving words, and reply to Him with the most reverential affection.

Jesus Christ.—Open your heart to Me, my beloved child.

The Adorer.—My God, dost Thou indeed address these words to me? My soul is but an abyss of misery, and Thou dost call it Thy child, Thy beloved: I feared to raise my eyes towards thy pure and holy Heart, yet the moment I present myself before Thee, Thou dost shew me the most marked goodness. Am I really so happy as to attract the Heart of my God! Is it possible that Thou, my Lord and my God, dost not disdain a creature so vile as I am? Since Thou art willing to endure me in Thy Presence, and dost even command me to open my heart to Thee, I obey: behold my heart, dear Jesus. Withdraw from me all ye creatures of earth, and let me speak to my God, and learn from His loving Heart to love Him truly.

Divine Saviour, Thy goodness is indeed incomprehensible in permitting so

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great a sinner to come before Thee: Thou not only dost not reject, but Thou callest me, and patiently awaitest me; Thou wilt not forget the moments in which I have loved Thee, and repentance will make Thee forget all my faithlessness. I cannot understand why men do not try to approach Thee: Heart of Jesus, speak to my heart; silence every power of my soul, and all my senses: I will listen with the utmost reverence, if Thou wilt deign to make Thy Voice heard.

Jesus Christ.—You have wounded My Heart, My beloved child, you have wounded My Heart.

The Adorer.—Thy love, my God, has made Thee take a heart like unto mine, that Thou mightest experience all my wretchedness: it is indeed a miracle of love that Thou shouldst have taken this Heart only to have It pierced for the sake of one so ungrateful. Thou didst allow It to be pierced on the Cross, in the sight of the whole world, that no one might be ignorant of Thy excessive love, and Thou dost keep this glorious Wound even in Heaven, as the triumphant proof of Thy love. O Divine Heart, I beseech Thee

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to wound my heart so deeply that it may open completely to Thee; wound it with the same lance that pierced Thy Heart, that the waters of true contrition may flow from it. My guilty heart has too often wounded Thee painfully by its faithlessness and ingratitude: I have pierced Thy Heart by my coldness, and by my criminal affection for creatures; O heavenly Spouse, change this guilty heart, and fill me with Thy love only.

Jesus Christ.—My child, divide your heart no more; give it all to Me; I require it.

The Adorer.—How far wilt Thou lower Thyself, O Lord? Thou dost not disdain to ask for my heart, and I have not been ashamed to refuse it, and to give it to the world instead of to Thee! What infinite love on Thy part, and what hardness on mine! What is this heart which Thou, my God, art pleased to ask for? Alas, it is stained with a thousand sins, and how canst Thou, Who art holiness itself, endure it? My God, I am conscious of so many evils in this wretched heart, so much self-love, such attachment to my own will, and my own

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opinions, such a clinging to this world, such indifference for Heaven and coldness in Thy service, and such over-care of this body, which must perish; nevertheless, Lord, since Thou art pleased to ask for it, I offer it to Thee. Jesus, sole Object of my love, receive me now into Thy sacred Heart, that I may be wholly Thine; let me be entirely consumed in this burning furnace of Thy love; make me know how much I ought to love Thee, for my soul desires nothing but Thee alone.

O Love of my Saviour, Thou art that living water for which I thirst: my heart longs for Thee with an ardour which torments it; open Thy Heart to me, then, for I lay mine at Thy Feet, and give it to Thee for ever. Give me Thy Heart, O Jesus.

Jesus Christ.—Yes, my child, I give you My Heart: study Its sentiments and faithfully copy Its virtues.

The Adorer.—What a gift, my soul! Receive this Heart burning with love, and endeavour to resemble It . . . . . O God, my heart is the work of Thy Hands, made after Thine own Image and Likeness; Thou hast formed it to be Thy

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throne, Thy altar, Thy tabernacle: come into this dwelling, Divine Jesus, come and purify it of all that is unworthy of Thee; rule on this throne as my Sovereign, and give me the docility I need, that I may obey Thee; receive on this altar the sacrifice I make of all my inclinations; reside as the God of all Majesty in this tabernacle, which Thou hast chosen for Thyself; my Jesus, make this heart a faithful image of Thine, by effacing all that does not resemble Thee!

My soul, look on your Divine Model; see Him hanging on the Cross, and copy by penance that bleeding Head, those sunken Eyes, that livid Mouth, those Hands and Feet so cruelly pierced: but be not satisfied with the exterior; look on His Heart opened by the lance that you may enter It, and imitate Its love, Its meekness, Its humility, and Its charity. Then look on the earth of Mount Calvary, and see it all sprinkled with Blood, from which you should learn that love is shewn more by deeds, than by words and feelings.

My beloved Saviour, Thou willest that I should imitate Thy virtues, and I earnestly wish to do so; but make me do

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what Thou commandest. Thy Heart, my Jesus, is all purity; make mine pure also: Thy Heart is humble; teach me humility: Thy Heart is patient; let me learn patience too: Thy Heart is docile; make mine docile likewise: Thy Heart is all love; inflame mine with love for Thee. My Saviour, I will henceforward endeavour to have nothing in my heart but what is in Thine, purity, humility, patience, docility, meekness, and charity; and to have no heart to spare for creatures, since I have given it all to Thee. Alas! it has not always been devoted to Thee, but it is now Thine, my God, by Thy grace, and I hope it will be Thine for ever.

Jesus Christ.—Love is as strong as death; zeal is inflexible as Hell; its lamps are lamps of fire, which floods of water cannot extinguish.—*Canticles.*

The Adorer.—Thy love for me, my Saviour, has indeed been more powerful than Hell, since it has freed me from that abode of woe, and broken its gates to open to me those of Heaven: it has been stronger than death, since death has been disarmed to restore me to life. How

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astonishing is the power of love! Unconquerable as Thou art, my God, it triumphs over Thy Heart; it arrests Thy Arm raised against sinners, and rescues them from Thy awful Justice, to give them up to Thy infinite Mercy. Out of love for us Thy Greatness lowered Itself so far as to unite Itself to our nature; and it is by the strength of this same love that Thy creatures can rise to Thee, and are privileged to enter Thy sacred Heart.

My soul, see how much Jesus has loved us; humiliations and suffering, thorns, nails, the Cross, and the shedding of all His precious Blood, are the proofs He has given of this love, and so burning is it that all the waters of our iniquities are unable to quench it. Where, my soul, are the proofs of your love for Jesus? What have you done for Him? What victories have you gained over your evil inclinations? What labours have you undertaken, what sufferings have you endured for His glory? Alas, my God, how feeble is my zeal for Thee, and how cold my love! Thy interests are more

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and more neglected, the number of Thy enemies increases daily, and where are they who arise to defend Thy cause?

Jesus Christ.—My child, is there any sorrow like unto My sorrow? What is there that I should have done unto my people and I have not done it? I have nourished children and have brought them up, and they have rebelled against Me: I have borne them in My Heart and they have torn and insulted and abandoned Me. The sorrows of death have surrounded Me, and the wrath of Hell has been let loose against Me.—*Isaiah.*

The Adorer.—O my Lord and my God, sorrow hath taken possession of my soul, and my heart is seized with grief and sadness at seeing Thy bitter sufferings: prostrate before Thy adorable Heart I here make all the atonement in my power, in the face of Heaven and earth. Divine Jesus, I beseech Thee to pardon all the insults, contempts, and outrages which were offered Thee during Thy mortal life; forgive the impieties, irreverences, and sacrileges committed against Thee in the Sacrament of Thy love; above all forgive the afflictions I have

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caused Thy Divine Heart by my numberless sins, and by my want of respect in Thy holy places, by my cold and negligent Communions, made with so little preparation, and the abuse I have thus made of Thy grace, and of Thy most precious Blood. Alas, my penances and my adorations cannot now give Thee the glory my crimes have deprived Thee of: would that my words and example might bring back to Thee the hearts that wander from Thee, or that my tears and prayers could put an end to these scandals, and win to Thee sincere adorers in spirit and in truth.

Jesus Christ.—This is the wound My Heart feels most deeply: if Jews, Pagans, and even heretics insult Me, I grieve far less; but when Catholics, souls which ought to be devoted to Me, treat Me with indifference and contempt, My Heart cannot endure it.

The Adorer.—Lord, how can I think of it without expiring of grief! Weep, oh heavenly Spirits, Angels of peace, true Adorers, weep bitterly the insults offered to your God; weep for the ingratitude of men towards a Heart which has so much

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loved them. Divine Jesus, Thou camest into this world to seek mankind and save them, yet they ungratefully fly from Thee, and abandon Thee; Thou loadest them with graces and benefits, and they abuse them, and turn them against themselves and against Thee. Thou art always amid them, and they seem ignorant of Thy Presence, or acknowledge It only to insult Thee; Thou openest Thy Heart to them, and they refuse to enter It, or do so only to pierce It with a thousand darts: alas! my beloved Saviour, have not I too been guilty of these crimes? What ingratitude and perfidy in me, Thy child, so to wound Thy sacred Heart! How canst Thou leave such crimes unpunished, and not close to us Thy outraged Heart, rejecting and refusing to acknowledge us? Why is not Thy avenging Arm raised against us to destroy and exterminate? Didst Thou come on earth to be thus treated? Return to Heaven, O God, where Thou wilt receive the adorations of the Angels and Saints . . . . . But no, O Lord, remain, I beseech Thee, amongst us; what would become of us if Thou wert to leave the world? Thy Eternal

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Father, offended by our sins, and no longer seeing Him in Whom alone He is well pleased, would quickly pour on us the cup of His Wrath, and how should we escape His Justice? Heart of Jesus, let Thy vengeance be that of a God of mercy, convert us and forgive us.

Jesus Christ.—I have promised to remain with you till the consummation of the world; but have I not a right to expect that some should feel for My sufferings? Yet few come to visit Me.

The Adorer.—My beloved Saviour, Thou shalt no longer be abandoned, I will make it a duty to visit and adore Thee. Heart of Jesus, always burning with love for us, and ready to shew us mercy, pardon me the forgetfulness I have been guilty of towards Thee; forgive my coldness and want of faith; my little zeal to make Thee known and loved: rather let my heart be destroyed than be any longer insensible. Heart of Jesus, to Thee I consecrate the remainder of my life, would that all creatures had the hearts of Seraphim to love Thee, and that every mouth might resound Thy praise, and every mind be filled with the thought of

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Thy greatness! I unite myself to the homages Thou dost receive from Thy Angels and Saints, and from the Just who remain on earth; I wish that those who love and adore Thee were multiplied infinitely, and I would willingly sacrifice all I possess, even my very life if necessary to prevent one single grievous offence against Thee.

Jesus Christ.—My child, I accept your desires: ask whatsoever you will of My Father, in My Name, and He will grant it to you.

The Adorer.—Lord, since Thou dost permit me, I will speak to Thee with confidence, and will implore Thee to give me wherewith to pay the great debt I have contracted to Thee; I will beseech Thee to remember that I am Thy creature, and to give me grace to know my Creator, that I may love Him. My God, how canst Thou make me know what Thou art better than by granting me Thy grace; signalize Thy mercy by making my soul regain, by ardent love, the time I have lost in not loving Thee. Jesus, my only Hope, make me worthy of Thy Heart, and faithful to the love I

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have vowed to Thee; let me be like the Angels, who think only of shewing Thee their love, and of repairing, by their ceaseless homage, the ingratitude of men. Thy love for me keeps Thy Heart always open, that I may perpetually dwell in It; oh! let this love keep me there, and there receive my last sigh. I beg the same grace, my God, for all those in whom I am interested; grant Thy mercy especially to those who, all over the world, belong to the society of Thy sacred Heart; fill them with Thy grace, and destroy whatever in them displeases Thee, and deign to support, increase, and perpetuate their zeal and fervour. Extend this society, O Lord, into all places and ages, and let it honour Thee by the practice of every virtue, and by an indefatigable zeal for the conversion of souls: lastly, grant that, being united with Thy sacred Heart on earth, we may also be united to It for all Eternity in Heaven.

Since God rejects me not from His Presence, I will speak yet further to Him, dust and ashes though I am. O God of my heart listen to my petition; love those who love Thee not; open Thy

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Heart to those who do not knock, and heal those who, far from begging their cure, take pleasure in increasing their sickness: Thou hast told us, O Lord, that Thou camest upon earth to seek for sinners, and these, Divine Jesus, are sinners, indeed. Consider not our blindness and ingratitude; look only on the streams of Blood Thou didst shed for our salvation. Let Thy clemency shine forth, O Lord, for we are the work of Thy Hands; save us through Thy infinite mercy, for our evils are great: arise, O Lord, and behold the progress Thy enemies are daily making; check them, O God, and since they will not come to Thee, go to them, I beseech Thee; good Shepherd, I implore it through Thy sacred Wounds. Heart of Jesus, Thou art an inexhaustible Fountain of mercy for sinners; happy are they who seek Thee.

Dear Jesus, make me cease to sin; put a stop to the crimes of all the children of Adam; restore to life all hardened sinners, and withdraw them from the abyss in which they are sunk. Lazarus did not beg Thee to bring him back to life—Thou didst work this miracle at the

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prayer of a sinner, and here, am I, O Lord, prostrate before Thee; hear my prayers and display Thy boundless mercy, I beseech Thee by the Tears Thou didst shed for Lazarus; remember that these Tears flowed also for all sinners who sleep in the death of sin. I beg it of Thee by Thy precious Blood: since Thou didst pardon those who shed It, forgive us also, O Saviour of the world.

My Jesus, make Thy Church triumph over her enemies, increase the number of her children; grant her peace, and enable her to bless Thy holy Name for ever, and to revere Thy Divine Heart. Have mercy also, my beloved Redeemer, on the poor souls in Purgatory; pity their sufferings, for they have been purchased by Thy Blood: open Thy Heart to them, hear their groans, and grant them release from their torments, and the happiness of glorifying Thee for ever in Heaven. Have pity especially on those who have been devout on earth to Thy sacred Heart, and zealous for the glory of Thy blessed Mother; deprive them no longer of Thy Presence for they are dear to Thy Heart, and it is through this merciful Heart that

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I beseech Thee to give them possession of eternal happiness. Amen.

Prayer after the Hour of Adoration.

My God, forgive me the faults I have committed during this hour: do I not deserve the reproach Thou didst address to Thy disciples in the garden of Olives, that they could not watch one hour with Thee? Can this space of time, spent in Thy Presence, seem long to me, dear Jesus? I ought rather to delight in being always with Thee: why is my heart always so cold in Thy Presence, and why does my mind wander so easily? Forgive me, O Lord, for I wish to live and breathe only for Thee; yes, my whole life shall be a perpetual adoration of Thy Divine Heart; I desire henceforth to think, to act, and to speak only of It, to love and to glorify It. Amen.

Praised and blessed for ever be the Heart of Jesus in the most holy Sacrament of the Altar.

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Act of Consecration to the Adorable Heart of Jesus.

Prostrate at the foot of Thy Altar, and penetrated with gratitude for Thy benefits, I come, O sacred Heart of my Jesus, to protest an earnest devotion to Thee, and a complete fidelity in Thy service: deign to accept the homage of all that I have, and of all that I am. I should be wretched indeed were I to love anything Thou hast forbidden me to love, or if I were not ready to sacrifice all at the first intimation of Thy Will: my possessions, my health, my liberty, my very life are Thine; dispose of them as Thou pleasest; I offer them to be employed in Thy service. Reign over all the powers of my soul, reform all the affections of my heart, regulate all that concerns me, as Thou seest best: how can I refuse to consecrate my life to Thee, Who hast so generously sacrificed Thine for me? If I offer Thee perishable goods, dost Thou not instantly give me priceless ones in their place? O Heart of Jesus, I consider as lost every moment of my life, every affection of my heart which I have

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not consecrated to Thee: if I cannot love Thee as much as I wish, and as Thou dost deserve, make me at least love Thee as much as I am capable of loving; away from Thee I wish to find nothing but bitterness, affliction, and disgust, that I may thus be under the happy necessity of attaching myself to Thee alone, and living henceforward only for Thee. Amen.

Another Act of Consecration to the Sacred Heart of Jesus.

Adorable Heart of my loving Jesus, Seat of every virtue, and inexhaustible Source of grace, Divine Heart, Which burneth with love for mankind, though Thou canst find in them nothing but hardness, forgetfulness, ingratitude, and contempt; Heart full of goodness, always pitying our misery, and earnestly desiring to make us share Thy treasures, and to give Thyself wholly to us; Thou lovest, and art not loved in return, we respond to Thy benefits and to Thy love only by the most criminal insensibility—too often by the most sacrilegious insults. Penetrated with grief for such ingratitude, and wishing to repair it as much as pos-

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sible, I offer Thee my heart, with all its powers: true it is quite unworthy of being laid before Thee, but Thou, Divine Heart, canst purify it, inflame it with Thy love, and make it worthy of Thee. O refuse me not this grace, but make my heart henceforward Thine: I wish to live for Thee only, and therefore I give myself to Thee, sincerely protesting that I desire to forget myself, and to consider myself as a victim wholly devoted to Thee. I consecrate to Thee my body and my life, my thoughts, actions, labours and sufferings. Divine Jesus, purify and complete my sacrifice in the flames of Thy love, teach me a perfect forgetfulness of myself, that I may think of Thee only, and as I will do nothing henceforth but for Thy sake, grant that all I do may be worthy of Thee, and teach me what I must do to obtain a pure love of Thee: give me, above all things, this pure, affectionate, ardent love for Thee, and that profound humility, and unchangeable meekness, without which we cannot please Thee; and make me perfectly fulfil Thy holy Will, in time and in Eternity. Amen.

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Another Visit to the Sacred Heart of Jesus.[10]

Adorable Heart of my Saviour, I come to pay Thee the homage so justly due to Thee, and I wish with all my heart to pay it in a manner worthy of Thee: deign to inspire me with what I ought to say; or rather be pleased to speak Thyself, and to let me hear Thy Voice; It will speak to my heart, and my heart will receive It as a dew from Heaven with which Thou dost favour me.

How happy I am, my adorable Saviour, in being now with Thee, as it were in Thy sacred Heart, in being able to converse with Thee in Thy holy Temple, to open my heart to Thee, to commend to Thee the great affair of my salvation, and to implore of Thee the assistance of special and abundant graces.

How eager I felt, my beloved Lord, to come and visit Thee in this solitude! Adorable Heart, Thou art my Joy, my Repose, my Life; when I am near Thee, I wish to forget the world, and all created things: impart to me, I beseech

[10] Translated from "L'Ame Embrasée de l'Amour Divin, &c."

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Thee, the sweet fruits of Thy Presence; grant me a lively Faith, a firm Hope, and above all an ardent Love. Detach my heart from all perishable objects; banish from it every affection which may render it less pleasing to Thee, and attach it to Thyself by such indissoluble ties that nothing may ever separate it from Thee, and that it may henceforth live and breathe for Thee alone.

Before I withdraw from hence, I beg for Thy holy Benediction, my God: give it me now, and for all my life. Amen.

An offering of all the actions of the day to the Adorable Heart of Jesus.

My God, all the days of my life belong to Thee, and all the actions which fill their course should be referred to Thee; from this moment I offer them all in honour of Thy sacred Heart, and by this offering I consecrate them, without reserve, to Its greater glory. How powerful should this motive be in making me do all my actions in the most holy and perfect manner I am capable of! Permit not, O my God, that any motive should

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insinuate itself which could render them unworthy of Thy Heart; henceforward I renounce all vanity and self-love, and all human respect, which might diminish their merit; grant, O my God, that I may begin, and continue, and end them all in Thy grace, and solely with the intention of pleasing and serving Thee; deign to receive and accept them in union with the merits and sentiments of Thy adorable Heart, which should be their Beginning and End, as it will be their Crown and Reward. Amen.

Prayer to Jesus in the most holy Sacrament and to His Sacred Heart.

My most loving Jesus, behold how far Thy excessive charity has gone: Thou hast prepared for me a Divine banquet of Thine own Body, and of Thy most precious Blood, that Thou mayst give Thyself wholly to me. What can have urged Thee to such an excess of love? Certainly nothing but Thy most loving Heart; O adorable Heart of my Jesus, burning Furnace of Divine Love, receive my soul into Thy most sacred Wound,

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that in this School of charity I may learn to correspond to the love of that God Who gives me such wonderful proofs of His love. Amen.

Pope Pius VI. has granted 100 days' indulgence, once a day, to all who devoutly say this prayer; and moreover an indulgence of 7 years and 7 quarantines, applicable also to the souls in Purgatory, to all who, with due dispositions, visit the Image or Picture of the Sacred Heart of Jesus, in any church or oratory, or on any altar where it is placed for public veneration, and pray, during some space of time, according to the intentions of His Holiness.

A Pious Offering to the Sacred Heart of Jesus.

I, N. N., that I may be grateful to Thee, and may repair my past sins and infidelities, give Thee my heart, and consecrate myself wholly to Thee, my beloved Jesus; and with Thy help I resolve to sin no more.

Pope Pius VII. has granted 100 days' indulgence, once in the day, to whoever shall repeat the above with a contrite heart. Also a plenary indulgence once a month, to all who, having confessed their sins and received the holy Communion, shall repeat the above offering before a picture of the Divine Heart of Jesus, praying according to the intentions of His Holiness.

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Ejaculation.

Praised and blessed in every moment be the most holy and most Divine Sacrament.

Pope Pius VI. granted an indulgence of 100 days, once in the day, to all who, with contrite heart should say this Ejaculation. During the Octave of Corpus Christi, and on all Thursdays of the year, 300 days' indulgence to all who say it three times. Also to all who have said it daily for a month, a plenary indulgence once a month, on the day when, having confessed their sins, and received the holy Communion, they shall pray for the necessities of the holy Church, according to the intentions of His Holiness. Pope Pius VII. added an indulgence of 100 days', applicable to the poor souls in Purgatory, to all who hearing Mass shall, at the elevation of each of the sacred species, repeat the above Ejaculation.

Praises of the Adorable Name of God,

In atonement for the insults offered Him by blasphemers.

Praise ye His holy Name.—1 Chron. xvi. 10.

In the Name of the Father, and of the Son, and of the Holy Ghost; Amen.

Blessed be God. Blessed be His holy Name. Blessed be Jesus Christ, true

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God and true Man. Blessed be the Name of Jesus. Blessed be Jesus in the most holy Sacrament of the Altar. Blessed be the most holy Mary, the great Mother of God. Blessed be the name of Mary, a Virgin and a Mother. Blessed be God in His Angels, and in His Saints.

Pope Pius VII. granted an indulgence of a year to all the faithful every time they may repeat these praises of the adorable Name of God. It is wished that they should be said at the conclusion of the Rosary in families, schools, and churches; also at the end of catechetical instructions, and at all other times that may be suggested by devotion, and by the love and honour we owe to the most holy Name of God, to Whom be praise and glory for ever. *His praise shall be always in my mouth.*—Ps. xxxiii. 1.

Prayers in honour of the Divine Heart of Jesus.

V. Incline unto my aid, O God.
R. O Lord make haste to help me.

I.

When I reflect on Thy merciful Heart, my most loving Jesus, and see It full of

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pity and mildness towards sinners, my heart rejoices, and is filled with confidence that Thou wilt receive me, notwithstanding the many sins I have unhappily committed. I now lament and detest them like the repentant Peter, and the weeping Magdalen, because they are offences against Thee, the supreme Good: forgive me them all, my God; rather let me die than ever offend Thee more, and let me live only to respond to Thy love.

Say an "Our Father," and five times "Glory be to the Father," &c., in honour of the five Wounds of our Divine Lord: then add—

Beloved Heart of my Jesus, make me love Thee more and more.

III.

My Jesus, I bless Thy most humble Heart, and I thank Thee that in giving It to me as an example, Thou dost not only urge me strongly to imitate It, but also dost help me, and smooth the way for me, at the expense of the great humiliations Thou didst undergo. How foolish and ungrateful I have been in wandering so far from Thee: forgive me

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I beseech Thee; henceforward I renounce all pride and vainglory, and will follow Thee amid humiliations, with an humble heart, that I may obtain peace and salvation; give me courage, O Lord, to keep this resolution, and I will bless Thy sacred Heart for ever.

One "Our Father," &c, five times "Glory be to the Father," &c.: then "Beloved Heart," &c., as before, page 289.

III.

My Jesus, I look on Thy most patient Heart, and thank Thee for the many wonderful examples of patient suffering Thou hast left us. I grieve that they should so fruitlessly reprove my excessive sensitiveness, which so badly bears any little pain: my beloved Jesus, I beseech Thee to infuse into my heart a fervent and constant love of tribulations, crosses, mortifications, and penances, that following Thee to Calvary, I may enter with Thee into the glory and joy of Heaven.

One "Our Father," &c., five times "Glory be to the Father," &c.: then "Beloved Heart," &c., as before, page 289.

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VI.

In presence of Thy most meek Heart, my Jesus, I shudder to see my own so different from Thine: I torment myself, and complain of a shadow, a gesture, a cross word; pardon my impatience, I beseech Thee, and give me grace henceforward, in all trials, to imitate Thy unchangeable meekness, and thus to enjoy perpetual peace.

One "Our Father," &c., five times "Glory be to the Father," &c.: then "Beloved Heart," &c., as before, page 289.

V.

Praised for ever be Thy most generous Heart, my Jesus, Conqueror of death and Hell, for It well deserves all praise: I am more than ever ashamed to see my own so cowardly as to fear every idle word or threat; but it shall be so no more; I beg of Thee strength and courage, that fighting and conquering my passions on earth, I may joyfully triumph with Thee in Heaven.

One "Our Father," &c., five times "Glory be to the Father," &c.: then—

Beloved Heart of my Jesus, make me love Thee more and more. Amen.

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Pope Pius VII. granted an indulgence of 300 days each time the above prayers with the "Our Father's," and "Glory's," and Aspirations are said, and to those who say them every day for a month, a plenary indulgence on the day that, having confessed their sins and communicated, they pray according to the intentions of His Holiness. These indulgences are applicable to the souls in Purgatory.

Then turn to Mary, and consecrating yourself to her afresh, and trusting in her maternal heart, say to her:

O Mary, Mother of God, and my Mother, through the high privileges of thy merciful heart obtain for me a true and steadfast devotion to the sacred Heart of thy Son Jesus Christ, that all my thoughts and affections being filled with it, I may accomplish all my duties, and may serve Jesus with a cheerful heart, especially this day. Amen.

Act of Atonement to the Sacred Heart of Jesus.[11]

O sacred Heart of my beloved Saviour, how deeply does the love with which Thou art filled for us make Thee feel our wretchedness! Thou art indeed in-

[11] Abridged from the "Manuel de Piété."

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finitely good, my God, to make Thyself our Victim in the adorable Eucharist; and yet, alas! what dost Thou see in the hearts of most men, but rebellion against Thy Will, and ingratitude for Thy benefits? How can there be hearts so hard as not to be touched with so much love? Prostrate before Thee, I now, unworthy as I am, wish to atone for the insults Thy children cease not to offer Thee; I would willingly water with my tears, and wash with my blood all the places where Thou art insulted, and by every humiliation repair the sinful contempt shewn to Thy grace: I wish I had power over the hearts of all men, that I might offer them all in sacrifice to Thee, and by this homage atone, in some degree, for the criminal insensibility of those who will not know Thee, or knowing Thee refuse to love Thee! I at least offer Thee myself, O Lord, but do Thou purify me, and teach me to love Thee alone, and to live and move for Thee only: I consecrate my heart without reserve to Thine; there let me find my Shelter in time, my Peace when I die, and my Happiness for all Eternity. Amen.

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Another Act of Atonement.[12]

Humbly prostrate before Thy sacred Altar, my God and my Saviour, and penetrated with the most fervent and bitter contrition, I come to atone to Thee for all the sins which have been committed, or which ever will be committed against Thee in this Sacrament of Thy love. Most adorable Heart, Thou art worthy of all the respect and homage and veneration of Angels and of men, and of all the creatures of the universe: most loving Heart, Thou deservest the affection and attachment of every heart capable of loving and of feeling; and yet, O Heart of infinite holiness, goodness, and mercy, instead of this tender respect and gratitude, Thou hast often found nothing but insensibility, indifference, ingratitude, and outrage! Why is not my heart overwhelmed with bitterness when I think of these horrible insults? Why can I not shed torrents of tears, or expiate such crimes with my blood! There is no sacrifice which I would not willingly offer

[12] Translated from "l'Ame Embrasée."

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Thee, to prove the affection my heart bears Thee. At all events whatever depends on me shall be offered to Thee, with all the earnestness of a contrite heart, and an ardent wish to repair the insults Thou hast received, and to acknowledge the immense love Thou hast shown us: yes, my adorable Saviour, all that I do henceforth shall be done in a spirit of expiation, of reparation, of atonement, and continual sacrifice to Thy adorable Heart. I will make frequent visits to the foot of Thy Altars, to atone for the neglect and solitude in which Thou art too frequently left in Thy Temples; I will never come before Thee but with the deepest respect, and the most sincere sense of my own nothingness, that I may, in some degree, repair the irreverence and want of respect with which so many appear in Thy Divine Presence; my Saviour God, I will always keep in my mind when I am before Thee, the most fervent sentiments of faith, humility, veneration, and holy fear, in order to repair the scandals, impieties, and excesses which are daily committed in Thy holy churches, and in Thy very sight. But above all that I may, to the

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utmost of my power, repair the abuses, the profanations, the abominable sacrileges with which Thy holy Mysteries are dishonoured, and Thy adorable Blood trampled under foot, while Thou art crucified afresh on our Altars, and Thy very Temples made new Calvaries, I will be careful to make holy and fervent Communions, animated with the most earnest faith, the deepest humility, and the most ardent love. As all that I can do, or can offer Thee, my adorable Saviour, is nothing compared with what Thou dost deserve, and what I would willingly present to Thee, I invite all creatures in the world, all just souls on earth, and all the heavenly Spirits who are reigning in glory to join themselves with me in offering to Thy outraged Heart, my God, the homage of their respect, gratitude, veneration, and love: to all of them I say, in the words of Thy Prophet, and with all the earnestness of my heart, "*Come, let us adore and fall down and weep before the Lord that made us.*[10] Come, ye just souls, ye ministers of the living God, ye Angels of Heaven, come and let us adore together; let us

[10] Ps. xciv. 6.

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adore the holy God, the mighty God, the God of all goodness, on this throne of His love; let us adore Him, but let us also weep and lament the insults He receives in this great Sacrament; let us unceasingly regret that His adorable Heart should be so often, so grievously offended."

O sacred Heart, why can I not offer Thee as many acts of love as there are instants in my life; as many acts of homage as the damned will pour forth blasphemies against Thee in Hell, or give Thee as much glory on earth as will all the blessed for ever in Heaven! Would that I could die of grief for all the insults I myself may have been guilty of towards Thee! God of all goodness accept the sentiments of my heart, and consecrate them for ever to Thy adorable Heart; make my heart detach itself from all else, to fix itself on Thee alone; make it renounce all the false joys of this world to weep for its many sins; in short, make me live and move only to praise and glorify Thee in this world, that I may deserve to possess Thee and be united to Thee for ever in the next. Amen.

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Another Act of Atonement.

Adorable Heart of my God and Saviour, penetrated with sincere sorrow for the insults Thou hast received, and dost still receive every day in this Sacrament of Thy love, I prostrate myself before Thy Altar to make Thee some Atonement. Would that my respect and homage could repair Thy wounded honour, or that my tears, or even my blood could efface the irreverences, profanations, and sacrileges which outrage Thy infinite Majesty! My life would be well employed if I could sacrifice it for such an end! My God, pardon me all the negligences and ingratitudes I have myself been guilty of towards Thy sovereign Majesty: remember that the weight of my sins made Thy adorable Heart sorrowful even unto death, and let not Thy Sufferings and Thy Blood be useless to me. Destroy my guilty heart, and give me one like unto Thine, contrite and humble, pure and spotless, a heart which may henceforth be a victim consecrated to Thy glory, and inflamed with the sacred fire of Thy love. From this time forward, I will endeavour,

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by my modesty in Thy churches, by my assiduity in visiting Thee, and my fervour in receiving Thee, to atone for the irreverences and sacrileges which I deplore in the bitterness of my heart. To make my adoration more pleasing to Thee, I unite it to that of the Angels and blessed Spirits who are always prostrate before Thy holy Tabernacles; my God, I beseech Thee to hear the prayers, and accept the homage of a heart which returns to Thee, with a resolution of loving Thee alone, that it may deserve to love Thee for ever. Amen.

An Act of Atonement in Union with the Holy Angels.

Adorable Jesus, High Priest of the new Law, Victim of the new Covenant, in Whose Presence the most sublime Intelligences tremble and veil themselves with their wings, behold us prostrate before Thee, in homage to Thy supreme Majesty, and offering to Thy sacred Heart the sincere grief which pierces our hearts when we think of the insults to which Thou art exposed in this Sacrament of

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Thy love. Thou shouldst expect from us nothing but reverence and gratitude, but our want of respect inflicts on Thee a fresh martyrdom, more bitter than that which Thou didst endure on Mount Calvary. To repair these fearful outrages, and to satisfy Thy Divine Justice, we, as criminals deserving eternal death, offer to Thy sacred Heart a solemn atonement for the insults it receives from bad Christians, from infidels, heretics, and sinners of all kinds: and that our atonement may be more pleasing in Thy Sight, we unite it with all the adorations which Thy Angels unceasingly offer Thee in this august Mystery. Before Heaven and earth, and in the presence of these blessed Spirits, we protest that henceforward we will never approach Thy holy Altars but with hearts humbled and penetrated with the respect, gratitude and love we owe to Thy adorable Heart. We would gladly atone, even with our blood and our lives, for the insults and profanations committed against Thy sacred Heart, and at the foot of Thy Altars: we beseech Thee at least to accept the sighs and lamentations of our hearts, in union with

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the heavenly ardour with which the holy Angels burn in Thy Divine Presence. How happy should we be if, like them, we could be always with Thee!

ASPIRATIONS;

OR,

ELEVATIONS OF HEART TO THE SACRED HEART OF JESUS.

These Aspirations are the expressions of a loving heart whose affections, like burning arrows, fly towards Jesus, and we may hope that His sacred Heart will respond to them by the effusion of His grace.

Praised, adored, and loved for ever be the Sacred Heart of Jesus in all hearts.

Inclinations and wishes of the Heart of Jesus, reign in me.

Divine flames of the Heart of Jesus, inflame me.

Mildness of the Heart of Jesus, soothe me.

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Patience of the Heart of Jesus, bear with me.

Poverty of the Heart of Jesus, teach me detachment.

Sufferings of the Heart of Jesus, soften me, and make my heart feel for His Anguish.

Humiliations of the Heart of Jesus, confound the pride of my heart.

Silence of the Heart of Jesus, speak to my heart, and let all creatures be silent in His Presence.

Sacred Heart of my Father, animate me.

Sacred Heart of my King, possess me wholly.

Sacred Heart of my Master, teach me.

Sacred Heart of my Guide, lead me.

Sacred Heart of my Physician, heal me.

Sacred Heart of my Judge, forgive me.

Sacred Heart of my Redeemer, save me.

Sacred Heart of my God, be Thou wholly mine, and make me wholly Thine.

Holiness of the Heart of Jesus, consecrate my heart.

Providence of the Heart of Jesus, watch over my heart.

Immensity of the Heart of Jesus, fill my heart.

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Purity of the Heart of Jesus, cleanse my heart.

Obedience of the Heart of Jesus, subject my heart.

Riches of the Heart of Jesus, satisfy my heart.

Graces and blessings which flow from the Heart of Jesus, inundate my heart.

Heart of Jesus, show my heart how much Thou deservest to be loved.

Heart of Jesus, full of Divine attractions, draw my heart to Thyself.

Heart of Jesus, be my Joy, my Peace, my Rest, my All, in this world, and in the next.

Heart of Jesus, adored in Heaven, invoked on earth, and dreaded in Hell, reign over all hearts, reign in all ages, reign here below by Thy grace, and hereafter in Thy glory. Amen.

Litany of the Sacred Heart of Jesus.[11]

Lord, have mercy on us. Christ, have mercy on us. Lord, have mercy on us.

Christ, hear us. Christ graciously hear us. God, the Father of Heaven, have mercy on us.

[11] This Litany is compiled from those given in "l'Ame Embrasée," and in the "Manuel de Piété" as each contain attributes omitted by the other, though they agree in the greater part of the Litany.

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God the Son, Redeemer of the world, have mercy on us. God the Holy Ghost have mercy on us. Holy Trinity, one God, have mercy on us.

Heart of Jesus, substantially united to the Word of God,
Heart of Jesus, Sanctuary of the Divinity,
Heart of Jesus, Temple of the most holy Trinity,
Heart of Jesus, Abyss of wisdom,
Heart of Jesus, Ocean of goodness,
Heart of Jesus, Throne of mercy,
Heart of Jesus, never-failing Treasure,
Heart of Jesus, from Whose fullness we have received all things,
Heart of Jesus, our Peace and Reconciliation,
Heart of Jesus, Example of all virtues,
Heart of Jesus, most holy,
Heart of Jesus, most meek,
Heart of Jesus, most humble,
Heart of Jesus, most patient,
Heart of Jesus, most pure,
Heart of Jesus, infinitely loving and deserving infinite love,
Heart of Jesus, most obedient,
Heart of Jesus, most merciful,
Heart of Jesus, Fountain of water springing to eternal Life,

Inflame my heart with the Divine love with which Thou didst burn.

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Heart of Jesus, in Which the Father was well pleased,
Heart of Jesus, Propitiation for our sins,
Heart of Jesus, sated with disgrace,
Heart of Jesus, wounded with love,
Heart of Jesus, sorrowful, in the garden even unto death,
Heart of Jesus, Whose Blood was shed to the last drop on the Cross,
Heart of Jesus, wounded for our sins.
Heart of Jesus, Refuge of sinners,
Heart of Jesus, Strength of the weak,
Heart of Jesus, Comfort of the afflicted,
Heart of Jesus, Perseverance of the Just,
Heart of Jesus, Salvation of those who hope in Thee,
Heart of Jesus, Hope of those who die in Thy grace,
Heart of Jesus, wounded by ungrateful man even in the most holy Sacrament of Thy love.
Heart of Jesus, sweet Support of Thy adorers,
Heart of Jesus, our Help in all our sorrows,
Heart of Jesus, Delight of Thy saints,
} Inflame my heart with the Divine love with which Thou didst burn.

Lamb of God, Who takest away the sins of the world, have mercy on us.
Lamb of God, Who takest away, &c.
Lamb of God, Who takest away, &c.

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LET US PRAY.[12]

Almighty and Eternal God, look upon the Heart of Thy beloved Son, and appeased by the praises and satisfactions He offers Thee in the name of sinners, beseeching Thy mercy for them, grant us forgiveness in the Name of the same Jesus Christ Thy Son our Lord, Who with Thee, in the Unity of the Holy Ghost, lives and reigns for ever and ever. Amen.

LET US PRAY.[13]

Lord Jesus Christ, Who hast been pleased to open the ineffable riches of Thy Heart, as a new benefit to Thy Church, grant that we may respond to the love of this most sacred Heart, and may atone, by due homage, for the insults offered by ungrateful men to this most afflicted Heart, Who livest and reignest with God the Father, in the Unity of the Holy Ghost, one God, world without end. Amen.

Litany of the most holy Sacrament.

Lord have mercy on us; Christ have mercy on us; Lord have mercy on us.

Christ hear us; Christ graciously hear us.

[12] From the "Manuel de Piété."
[13] From "l'Ame Embrasée."

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God the Father of Heaven,
God the Son, Redeemer of the world,
God the Holy Ghost,
Holy Trinity, one God,
Living Bread, Which camest down from Heaven,
Our hidden God and Saviour,
Wheat of the elect,
Wine from Which the flower of Virginity springs in our hearts,
Bread Which dost nourish us, and art the delight of Kings,
Perpetual sacrifice,
Clean Oblation,
Lamb without spot,
Table where Purity Itself is given us,
Food of Angels,
Manna, Whose power and strength are all interior,
Remembrance of the wonders of God,
Supersubstantial Bread,
Word made Flesh,
Thou Who dost dwell with us,
Holy Host,
Chalice of benediction,
Mystery of faith,
August and venerable Sacrament,
Most holy of Sacrifices,
True Propitiation for the living and the dead,
Heavenly Antidote, by Which we are preserved from sin,

Have mercy on us.

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Most wonderful of all miracles,
Most sacred Commemoration of our Lord's Passion,
Gift surpassing all gifts in fullness,
Principal Memorial of Divine love,
Most sacred and most august Mystery,
Torrent of Divine bounty,
Medicine of immortality,
Tremendous and life-giving Sacrament,
Bread made Flesh by the omnipotence of the Word,
Unbloody Sacrifice,
Our Food and our Guest,
Most sweet Banquet, at Which ministering Angels are present,
Sacrament of piety,
Link of Charity,
Priest and Victim,
Spiritual Sweetness drawn at the Fountain-head,
Refection of holy souls,
Viaticum of those who die in the Lord,
Pledge of future glory,
} Have mercy on us.

Be merciful to us; Spare us, O Lord.
Be merciful to us; Hear us, O Lord.

From unworthily receiving Thy Body and Blood,
From the concupiscence of the flesh,
From the concupiscence of the eyes,
From the pride of life,
} Deliver us, O Lord.

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From every occasion of sin,
Through the desire with which Thou didst desire to eat this Pasch with Thy disciples,
Through the excessive humility with which Thou didst wash Thy disciples' feet
Through the burning charity with which Thou didst institute this Divine Sacrament,
Through Thy precious Blood, Which Thou didst leave us on our Altars,
Through the five Wounds Which Thou didst receive for us in this Thy most sacred Body,
Deliver us, O Lord.

We sinners, beseech Thee to hear us.

That Thou wilt be pleased to preserve and increase our faith, reverence and devotion towards this most holy Sacrament,
That Thou wilt be pleased to lead us, by a true confession of our sins, to a frequent participation of the blessed Eucharist,
That Thou wilt be pleased to free us from all heresy, perfidy, and blindness of heart,
That Thou wilt be pleased to make us worthy to receive the precious and heavenly fruits of this most holy Sacrament,
That Thou wilt be pleased to strengthen and comfort us, in the hour of our death, with this heavenly Viaticum,
We beseech Thee, hear us.

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Son of God, We beseech Thee, hear us.

Lamb of God, Who takest away the sins of the world, Spare us, O Lord.

Lamb of God, Who takest away the sins of the world, Hear us, O Lord.

Lamb of God, Who takest away the sins of the world, Have mercy on us.

Christ, hear us. Christ, graciously hear us.

LET US PRAY.

O God, Who in this wonderful Sacrament hast left us a memorial of Thy Passion, grant, we beseech Thee, that we may so venerate the sacred Mysteries of Thy Body and Blood that we may continually feel in ourselves the fruits of Thy redemption, Who livest and reignest, with God the Father, in the Unity of the Holy Ghost, one God, world without end. Amen.

Prayer

To obtain final perseverance. By St. Alphonsus Liguori.

I adore Thee, and thank Thee, O Eternal God, for having created and redeemed me by Jesus Christ; for having made me a child of Thy holy Church; for having waited for me when I was in sin; for having so often pardoned me, and

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preserved me from the many other sins into which I should have fallen, if Thou hadst not helped me by Thy grace. My enemies will never cease tempting me while I live, and if Thou help me not I shall offend Thee worse than before; I beseech Thee, for the sake of Jesus Christ, to give me holy perseverance: He has promised that Thou wilt grant us whatever graces we ask in His Name; therefore, through the Merits of this Thy Son, I implore of Thee the grace of never more separating myself from Thee, and I beg the same grace for all others who now enjoy Thy friendship. I am certain that if I constantly seek for perseverance from Thee, I shall obtain it, because Thou hast promised to grant the prayers of those who invoke Thee: but what I fear is that I may sometimes omit to recommend myself to Thee, and thus may lose Thee; therefore, in the Names of Jesus and of Mary, I beseech of Thee the grace of never ceasing to pray; grant that in temptation I may always have recourse to Thee, by invoking the Names of Jesus and of Mary; thus, my God, I may hope to die in Thy grace,

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and to love Thee in Heaven, where I shall be sure of never separating myself from Thee, and of loving Thee for all Eternity. Amen.

Prayer

For all holy virtues. By the same.

My Lord, and my God, I beseech Thee, through the Merits of Jesus Christ, to grant me Thy holy light; make me know the emptiness of the goods of this world, and that there is no true good but in loving Thee, the supreme and infinite good. Make me know my own faults, and how much Thou dost deserve to be loved by all, and particularly by me, for the love Thou hast shown me. Give me holy humility, which may make me cheerfully embrace all the contemptuous treatment I may receive from men. Give me a sincere sorrow for my sins, and a love for holy mortification, for checking my passions, and chastising my rebellious senses: make me love the obedience I owe to my superiors; give me grace to do all my actions solely to please Thee: give me holy purity of body and mind, and a detachment from all which does

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not tend to Thy love. Grant me a great confidence in the Passion of Jesus Christ, and the intercession of the ever-blessed Mary; and above all grant me an earnest love of Thee, and a perfect uniformity with Thy Divine Will.

I also recommend to Thee the souls in Purgatory, especially those of my relations, friends and benefactors, and of all those from whom I have received any injury or affront; I beseech Thee to load them with blessings. Lastly I recommend to Thee infidels, heretics, and all who are in a state of sin: Thou, my God, art worthy of infinite love, make Thyself, then, known to all, and loved by all, but especially by me, who have been so ungrateful to Thee. I have offended Thee grievously, oh! make me love Thee much, that I may sing Thy mercies for ever in Heaven. Most holy Mary, pray to Jesus for me. Amen.

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REV. ALBAN BUTLER'S PRAYER

To our blessed Lady.[14]

O Mother of Mercy, let thy happy privilege, thy exemption from all sin and concupiscence, inspire thee with pity for our miseries; and by thy spotless purity and abundant graces obtain for us strength against all our dangers, the deliverance from all our miseries, and the most powerful remedies of Divine Grace. Amen.

A Method of renewing of our love for our Blessed Lady.[15]

Putting aside all other business for the time, and recollecting yourself, consider the Blessed Virgin standing with St. John beneath the Cross of our Lord, and listen to these words spoken by Him; "*Behold thy Mother*," and their fulfilment according to the Scripture, *from that hour the disciple took her to his own.*[16] Then urge yourself to imitate St. John, and to renew, from this hour, your affection for our blessed Lady, reflecting on the words *from that hour*, by considerations like the following, of which you may use one or more at a time, according to your inclination and leisure.

[14] In his treatise on the Festival of the Immaculate Conception, Dec. 8th. In the Lives of the Saints, vol. 12.

[15] Translated from the "Libellus Precum."

[16] John xix. 27.

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I. *From that hour*, in commemoration of which, so many, in Heaven and on earth, devote themselves to her with filial affection, and sing her praises, or offer her some other homage. Mingle yourself with them, and it will be wonderful if your coldness and tepidity are not melted: Oh for the ardent love of the Seraphim, for the affection all the Saints have had to Mary! Why cannot we, who are so torpid, so negligent, so cold in honouring her, why cannot we obtain at least a spark!

II. *From that hour*, perhaps till now, you have never served our blessed Lady as you ought. Is it not strange that you should have made no return to such a Queen and Benefactress for the many favours you have hourly received from her? Of the many hours you have lived, have you spent even one in serving so excellent a Mother? Why do you delay? Offer and consecrate yourself to her this very hour.

III. *From this hour*, in which so many are perishing for want of loving and having recourse to her. Perhaps thousands are now in their last agony, thou-

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sands are now standing before the Judgment-seat of Christ, and will be eternally condemned by Him, who if they had once called on the blessed Virgin with sincere affection, would have been saved by her help. Think what it is to perish for ever, to burn for ever! And how easy it is to pray to Mary, to love and honour her! Do this now, that you may escape.

IV. *From this hour*, in which these powerful enemies the devil, the world, and the flesh, attack you, poor and defenceless as you are. You will yield to temptation and become their prey, unless our blessed Lady helps you and intercedes for you. Whoever you are that read this, if your conscience be heavily laden with sin, I beseech you think of your wretched state: you are deprived of the special and paternal help of God, which before you sinned, while you were in the state of grace, was always at your command; you are deprived of every ornament of virtue and merit, more like a brute than a man, and a Nebuchadnezzar in the desert of sin, constantly fearing, and unceasingly in danger; the

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Angels deplore your misfortune, especially your Angel Guardian, to whose counsels you would not attend, or you would not now groan in so miserable a state; your conscience sharply chides you; perhaps to-day, perhaps this very hour, you, alone and abandoned by all, may be summoned before the awful Judge; and can you live thus? Mary, the Refuge of sinners, offers you peace and forgiveness; why do you not fly to her protection?

V. *From this hour*, in which so many idolaters, heretics, and sacrilegious blasphemers, in numberless ways abuse the name of the most holy Virgin, trample on her images, and abominate her service. Will you neglect your Mother thus insulted? Will you not make atonement, by fervently loving and serving her from this hour, joining yourself with your Angel Guardian, and with the Angels of those unhappy blasphemers, who ask you, and wish you to do so?

VI. *From that hour*, in which Christ so earnestly desired that you should honour His Mother. Amid his sufferings He asks of you that henceforth you should consider her as your Mother, and

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honour her duly: can you hesitate to do so? What He asked of John He asks of you, and he asks it in this very hour: will you not do it?

VII. *From this hour*, in which our blessed Lady herself reminds you to love her, she thinks of you, speaks of you to your Guardian Angel, and, with your other Patrons, prays to her Son for you, and grants you innumerable favours. Will not such maternal affection and care pierce your heart with a sweet and wholesome wound, and make your soul languish with a desire of pleasing and serving her?

Dwell on some one of these considerations for about the time in which you might say the psalm "Miserere;" then devoutly, and with a firm resolution of more diligently honouring the Mother of God, say a "Hail, Mary," or the first of the prayers given at page 349,—Holy Mary, Virgin mother of God, &c.

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PRAYERS

TO THE

EVER-BLESSED MOTHER OF GOD,

For every Day of the Week.

BY ST. ALPHONSUS LIGUORI.

Pius VII. granted 300 days' indulgence, once in the day, and applicable to the souls in Purgatory, to all faithful christians who, with at least contrition of heart, should repeat these prayers each day of a week, with three Hail Marys after each, in atonement for the blasphemies uttered against the blessed Virgin, not only by infidels, but also by bad Christians. He also granted a plenary indulgence once a month, applicable as above, to those who, having said them daily for the month, with the three Hail Marys, for the above intention, shall confess and communicate, on any day at their choice, and shall pray to God for the holy Church, &c. &c.

Sunday.

Prayer to the ever-blessed Mary, to obtain forgiveness of sin.

Behold at thy feet, O Mother of God, a wretched sinner, a slave of Hell, who has recourse to thee, and trusts in thee:

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I do not deserve that thou shouldst even look at me, but I know that, having seen thy Divine Son die to redeem sinners, thou hast an earnest wish to help them. Mother of mercy, look on my misery and pity me; I continually hear thee called the Refuge of sinners, the Hope of the despairing, the Help of the forsaken: thou art then my Refuge, my Hope, and my Help; save me by thy intercession, help me, for the love thou bearest to Jesus; extend thy hand to a fallen wretch, who turns to thee. I know that thou hast pleasure in helping a sinner when thou canst do so; help me now, for thou canst: by my sins I have lost the grace of God, and my poor soul, but I put myself in thy hands; tell me what I must do to recover the grace of my God, and I will do it immediately. He sends me to thee that thou mayst help me; He wills that I should have recourse to thy mercy, in order that I may be helped and saved, not only by the Merits of thy Son, but also by thy prayers. To thee, then, I turn; thou who dost intercede for so many, pray to Jesus for me also; beg of Him to pardon, and He will forgive me;

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tell Him that thou dost wish for my salvation, and He will save me: I beseech thee make known the good thou canst do to those who trust in thee. Amen.

Monday.

Prayer to the ever-blessed Mary to obtain holy perseverance.

O Queen of Heaven, I, who was once a wretched slave of Satan, now devote myself to thee, as thy servant for ever, offering myself to honour and serve thee all my life; do not reject me as I deserve thou shouldst. Mother, in thee I have placed all my hopes; from thee I expect all blessings: I bless and thank God, Whose mercy has given me this confidence in thee, which I regard as a great pledge of my salvation. Hitherto I have fallen miserably, because I have not had recourse to thee; I hope I am now forgiven, through the Merits of Jesus, and through thy prayers; but I may again lose God's grace, the danger is not at an end, for my enemies never sleep, and many temptations I may yet have to conquer: most beloved Lady, protect me,

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and let me never again become their slave. Help me always, I know that thou wilt, and in thy help I shall conquer, if I recommend myself to thee; but my fear is that, when I am in danger of falling, I shall omit to call on thee, and shall thus be lost; therefore I beseech thee to obtain for me that, in all the attacks of Hell, I may always have recourse to thee, saying, "Mary, help me: my beloved Mother, let me not lose God." Amen.

Tuesday.

Prayer to the ever-blessed Mary, to obtain a happy death.

What death shall I die, most holy Mary? I tremble and am confounded when I think of my sins, and of the great moment on which my eternal salvation or condemnation will depend, that in which I shall expire, and shall be judged. My beloved Mother, all my hope is in the Blood of Jesus Christ, and in thy intercession; Comforter of the afflicted, do not abandon me then, but console me in that time of sorrow: if I am now tormented by remorse for the sins

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I have committed, by the uncertainty whether I am forgiven, the danger of falling again, and the rigours of the Divine Justice, what shall I then be? If thou help me not I shall be lost. Most blessed Lady, before death comes, obtain for me a hearty sorrow for my sins, a thorough amendment of my life, and fidelity to God for the time that is left me; and when I reach the term of my existence, help me, Mary, my Hope, in the bitter agony I shall then undergo; strengthen me that I may not despair at the sight of my sins, which the Devil will place before me, and enable me to call on thee more frequently then, so that I may expire with thy sweet name, and that of thy Divine Son in my mouth. Most blessed Lady, forgive my presumption if I beseech thee to comfort me with thy presence before I breathe my last; thou hast granted this favour to so many of thy servants, that I too wish for it and hope it: I am indeed a sinner, and deserve it not, but I am thy servant, and I love thee, and have the greatest confidence in thee. O Mary, I expect thee, leave me not uncomforted, or at least, if I

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am unworthy of so great a favour, help me from thy throne of glory, that I may quit this life loving God and thee, and thus may love thee for ever in Heaven. Amen.

Wednesday.

Prayer to the ever-blessed Mary, to obtain deliverance from Hell.

O most beloved Lady, I thank thee, who hast rescued me from Hell as often as I have deserved it by my sins. I unhappily incurred condemnation to that fearful prison, and perhaps the sentence due to my first sin would have been executed, if thou hadst not compassionately helped me: out of thy mere goodness, and without my even praying to thee, thou didst restrain the Justice of God, and then, conquering the hardness of my heart, thou didst win me to have confidence in thee. Into how many other sins should I not afterwards have fallen, in the dangers I have met with, if thou, most loving Mother, hadst not preserved me, by the graces thou hast obtained for me: save me, then, from Hell, for of

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what use will all thy past mercies and favours be, if I lose my soul? There was a time when I loved thee not; but now, next to God, I love thee above all things: I beseech thee let me never turn from God, Who has given me so many blessings by thy hands. Beloved Lady, let me never have the misfortune of hating and cursing thee in Hell: wilt thou endure to see a servant who loves thee lost? And I shall be lost if I leave thee, O Mary: but who could have the heart to leave thee? Who could forget such love as thou hast shewn me? Since, then, thou hast done so much to save me, complete thy work, help me to the end: if when I lived forgetful of thee thou didst so favour me, how much more may I hope now that I love thee, and recommend myself to thee! No: they who apply to thee are never lost, but only those who will not have recourse to thee: leave me not, most holy Mother, or I shall be lost; make me always have recourse to thee: my Hope, save me from Hell, and from sin which alone can condemn me to Hell. Amen.

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Thursday.

Prayer to the ever-blessed Mary, to obtain Heaven.

O Queen of Heaven, who art seated nearest to God, and above all the choirs of Angels, I, a wretched sinner, salute thee from this vale of tears, and beseech thee to turn towards me thy compassionate eyes, which beam graces whithersoever they are directed. Behold, O Mary, what danger I am now in, and shall be in while I live, of losing my soul, and Heaven, and God Himself: in thee, most holy Lady, I rest all my hopes; I love thee, and long to see thee and praise thee in Paradise. O Mary, when will the happy day come when I shall see myself saved, and at thy feet, and shall gaze on the Mother of my Lord, my Mother also, who has done so much for my salvation? When shall I kiss that hand which has so often rescued me from Hell, and has given me so many favours, when, by my sins, I had deserved to be hated and abandoned by all! I have been very ungrateful to thee in this life,

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but if I attain Heaven I shall no more be so; there I shall love thee with all my strength, and in every moment of Eternity, and shall atone for my negligence, by praising and thanking thee unceasingly. I most earnestly thank God, Who has given me such confidence in the Blood of Jesus Christ, and in thee, to whom I look to be saved from sin, to obtain light and strength to fulfil the Divine Will, and finally to be led to the gates of Heaven. All this thy servants have hoped, and none have ever been deceived, neither shall I be. O Mary, it is for thee to save me: pray with me to thy beloved Son, through the infinite Merits of His Passion, that He will preserve in me, and continually increase this confidence, and thus I shall be saved. Amen.

Friday.

Prayer to the ever-blessed Mary, to obtain love of Jesus Christ and of her.

O Mary, I know that thou art, of all creatures, the noblest, the most sublime, the purest, the fairest, the most merciful, the most holy, in every way the most de-

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serving of love. O that all could know thee, most blessed Lady, and could love thee as thou shouldst be loved! I rejoice that so many happy souls, in Heaven and on earth, are full of love for thy goodness, and excellence: above all I rejoice in the idea that God loves thee more than He does all Angels and men together. My beloved Queen, I, a wretched sinner, also love thee, but I love thee too little, and I wish for a greater and more tender love towards thee: obtain this for me, I beseech thee, since to love thee is a great mark of predestination, and a grace which God grants only to His elect.

Thou seest also, my beloved Mother, how immense is the debt of gratitude I owe to thy Divine Son, Who deserves an infinite love: thou desirest nothing but that He should be loved, and therefore the grace I beg of thee, above all others, to obtain for me is a great love of Jesus Christ. Thou canst obtain from God whatsoever thou dost wish; I beseech thee obtain for me the grace of being so united to the Divine Will that I may never have any other: I do not ask thee

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for earthly goods, or honours, or riches; I ask only that which thy heart most wishes, I ask grace to love God. Is it possible that thou wilt not help me to obtain this desire, which is so pleasing to thee? No: I am sure that thou art even now helping me, and praying for me: I beseech thee cease not to pray for me till thou see me in Heaven, out of all danger of losing my God, and secure of loving Him for ever, as well as thee, my beloved Mother. Amen.

Saturday.

Prayer to the ever-blessed Mary, to obtain her Patronage.

I see the graces thou hast asked for me, my most holy Mother, and I see how ungrateful I have been, and how completely unworthy of further benefits; still I will not mistrust thy goodness, which is yet greater than my ingratitude. Have pity on me then, my great Advocate; thou art the dispenser of all the graces which God grants to us, His creatures, and He has made thee so powerful, so rich, and so compassionate, on purpo-

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that thou mightest help us in our miseries. O Mother of Mercy, do not abandon me in my poverty; thou dost plead the cause of the most guilty and abandoned sinners, who have recourse to thee; help me also, who recommend myself to thy protection: how difficult soever my case may be, if thou defend me all obstacles will be conquered, into thy hands, then, I commit my eternal salvation, and to thee I consign my soul, which has deserved to be lost, but, by thy intercession, may yet be saved. I wish to be numbered among thy most especial servants; I beseech thee reject me not: thou dost seek the wretched that thou mayst help them; do not abandon a miserable sinner, who has recourse to thee. Speak for me: thy Son does whatsoever thou askest; take me under thy protection, and it will suffice; if thou protect me I have nothing to fear, neither my sins, since thou wilt remedy the evil they have caused me; nor the Devil, since thou art more powerful than all Hell together; nor even Jesus, my Judge, since by thy prayers He will be appeased, All I fear is that, by my negligence, I may cease recommending my-

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self to thee, and thus may be lost: my most dear Mother, obtain for me pardon of all my sins, love for Jesus, holy perseverance, a good death, and finally a happy Eternity; and obtain also for me especially grace to recommend myself always to thee. These blessings are indeed far beyond what I deserve; but they are not too much to be obtained by thee, whom God so loves that He grants at once whatsoever thou dost ask of Him: pray then to Jesus for me, and He will not fail to pity me. Mother, I trust in thee; in this hope I live and rest; and in this I will die. Amen.

Praised for ever be Jesus, our Beloved, and Mary, our Hope, Amen.

Litany of the Sacred Heart of Mary.[17]

Lord, have mercy on us, *Lord, have mercy on us.*

Christ have mercy on us, *Christ have mercy on us.*

Lord have mercy on us, *Lord have mercy on us.*

Christ hear us, *Christ graciously hear us.*

[17] Translated from the Manuel de Piété.

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God the Father of Heaven,
God the Son, Redeemer of the world,
God the Holy Ghost,
Holy Trinity, one God,
} Have mercy on us.

Heart of Mary, *pray for us.*
Heart of Mary, pleasing to the Heart of God,
Heart of Mary, united to the Heart of Christ,
Heart of Mary, organ of the Holy Ghost,
Heart of Mary, Sanctuary of the most holy Trinity.
Heart of Mary, tabernacle of the Word incarnate,
Heart of Mary, unstained with original sin,
Heart of Mary, full of grace,
Heart of Mary, blessed among all hearts,
Heart of Mary, throne of glory,
Heart of Mary, abyss of humility,
Heart of Mary, holocaust of Divine love,
Heart of Mary, attached with Christ to the Cross,
Heart of Mary, comfort of the afflicted,
Heart of Mary, refuge of sinners,
Heart of Mary, hope of the agonizing,
Heart of Mary, seat of mercy,
} Pray for us.

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Lamb of God, Who takest away the sins of the world, *spare us, O Lord.*

Lamb of God, Who takest away the sins of the world, *hear us, O Lord.*

Lamb of God, Who takest away the sins of the world, *have mercy on us.*

V. Mary, unstained with sin, who art meek and humble of heart,

R. Make my heart like unto the Heart of Jesus.

LET US PRAY.

Most merciful God, Who, for the safety of sinners, and comfort of the afflicted, wert pleased that the spotless heart of the blessed Virgin Mary should be like in charity and mercy to that of her Son Jesus Christ, grant that we, who commemorate this sweet and loving heart may, through the merits and intercession of the same ever-blessed Virgin, deserve to be formed according to the Heart of Jesus, through the same Christ our Lord. Amen.

Prayer to the Sacred Heart of Mary.

To which an indulgence of 60 days, to be gained once in a day, has been attached.

Heart of Mary, Mother of God, and our Mother, heart deserving of all love, and most pleasing to the blessed Trinity, worthy of the affection and veneration of

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Angels and of men, heart most resembling the Heart of Jesus, of Which thou art the most perfect image, heart full of goodness and compassion for our wretchedness, we beseech thee to soften our icy hearts, and help us to turn completely to our Divine Saviour. Inspire us with a love of thy virtues, and inflame us with the holy fire with which thou burnest; embrace and guard the holy Church, and be ever her sweet asylum, and her impregnable fortress against the attacks of her enemies; be thou our guide to Jesus, and the channel by which we may receive all the graces necessary for our salvation; be our help in our necessities, our comfort in affliction, our support in temptation, our refuge in persecution, our aid in every danger, but especially in the struggles of our last moments, when Hell will be let loose against us, to snatch our souls. In that fearful moment on which our Eternity depends, then, O most blessed Virgin, let us experience the goodness of thy maternal heart, and the greatness of thy power with the Heart of Jesus, by opening to us a secure refuge in that Source of all mercy, that so we may bless

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Him with thee in Heaven for ever and ever. Amen.

Praises of the Sacred Hearts of Jesus and of Mary.

To be added to the above prayer in order to gain the indulgence.

May the Divine Heart of Jesus, and the spotless heart of Mary be known, praised, blessed, loved, served, and glorified for ever and by all.

An Act of Atonement to the Sacred Heart of Mary.[18]

O Mary, Mother of my Saviour, chosen before all ages to crush the head of the infernal serpent, how can there have been men capable of insulting thy name, thy images, and thy glorious privileges, and even of abolishing all devotion to thee! How can there ever have been hearts so unnatural as to despise and hate thee, who so fully deservest the utmost respect, and the most tender affection of angels and of men! Prostrate at thy feet my

[18] Transtated from the "Manuel de Piétè."

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august Queen, I grieve for such insults, which have afflicted thy heart; and to this heart therefore I offer my atonement. Accept, O Mary, this act of reparation; I wish to feel for thee all the respect, love, and gratitude, which are so justly due to thee; I offer thee my homage, my praise, and my grief, regretting that I cannot by these sentiments make reparation for the contempt, hatred, and blasphemies of thy enemies.

Another.

How do I grieve, O holy and spotless Virgin, when I reflect on the insults thou hast received, and still receivest every day from the malice and ingratitude of men! Thou hast been outraged by heretics, and insulted by bad Catholics: how could any heart have been so hard and impious? Alas! even some Catholics are cold and indifferent towards thee, and do not in the least endeavour to show thee their love and gratitude, neglecting to honour or invoke thee, or to deserve thy protection. I myself have many times afflicted thee, most holy Virgin, by

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offending thy Divine Son, Whom thou lovest a thousand times more than thyself: my sins have pierced thy heart with a two-edged sword! What return have I made, what gratitude have I shown for all thy goodness to me, my beloved Mother? How have I tried to imitate thee, or what zeal have I felt for thy service? Mother of mercy, I should not dare to lift up my eyes to thee, if thou wert not the Refuge of sinners: oppressed by the weight of my crimes I cast myself at thy feet, to implore thy pardon for my ingratitude, and for that of all mankind, Mother of sorrows, who wert appointed our Mother on Mount Calvary, I implore thee to forget our past conduct, which I most earnestly wish to atone for, as far as possible; I offer thee my homage and praise, and I profess aloud my conviction that thy glory exceeds that of all creatures; with the Church I revere thy immaculate conception and thy glorious assumption; I believe that thy power and thy perfection are such as suit thy dignity of Mother of God; I joyfully acknowledge thee for my mother, my Advocate, and my Refuge;

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and as long as I live I will be among the most devoted of thy children, and will endeavour to win souls to thy love. Most holy Mother be pleased to accept my desires; bless and protect them, that so, by copying thy virtues, I may deserve to see thee in Heaven for all Eternity. Amen.

A prayer to our blessed Lady.

Most blessed Virgin, Mother of my God, and by that august title worthy of the deepest reverence of Angels and of men, I come to offer thee my humble homage, and to implore the help of thy protection. Thou art all-powerful with the Most High, and thy goodness towards mankind equals the power thou hast in Heaven. Accept then, most holy Virgin, the confidence I have in thee; obtain for me from thy beloved Son, my Saviour, a lively faith, a firm hope, and a tender, generous, and constant love: obtain for me purity of heart and of body that nothing may stain; humility that nothing may lessen; and patience and submission to the Will of God that nothing may trouble: lastly, O most holy Virgin, ob-

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tain for me grace to imitate thee faithfully in the practice of every virtue during my life, that I may deserve the help of thy protection at the hour of my death. Amen.

An Act of Consecration to the Sacred Heart of Mary.[19]

Holy and spotless Virgin, Daughter of the Heavenly Father, Mother of the Word Incarnate, Spouse of the Holy Ghost, Queen of Angels and of Saints, I acknowledge thee and choose thee for my Sovereign, my Mother, my Advocate with Jesus Christ, thy beloved Son: be thou honoured in Heaven, revered on earth, and feared in Hell. Most holy heart of Mary, inseparably united to that of Jesus, I offer thee my heart, and I consecrate it to thee, wishing that thy place in it may be next to that of Jesus, my God; thou shalt ever be the object of my veneration, love, and trust; I will daily offer thee my sincere homage, and will joyfully celebrate thy festivals; I will publish thy greatness and thy bless-

[19] Translated from the "Manuel de Piété."

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ings, and will spare no pains to obtain for thee the homage which is so justly due to thee; I will endeavour to conform my sentiments to thine, and I will constantly study how I may imitate thy virtues, especially thy humility and purity.

Deign, O most holy Virgin, to open thy heart to me, and receive me into it, among thy children and faithful servants: obtain for me grace to imitate thee, as thou didst imitate Jesus; help me in all my necessities; assist me in every danger; console me in affliction, and teach me to make a good use of the pleasures and sorrows of this life, but above all help me, most blessed Lady, in the hour of my death. Amen.

Another.

Heart of Mary, ever pure and spotless, the holiest, purest and most perfect heart the Almighty ever formed for a creature; heart full of grace, inexhaustible source of goodness and mildness, throne of love and mercy, model of every virtue, image of the adorable Heart of Jesus, thou who lovest God more than do the Seraphim, who hast given more glory to the most

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holy Trinity than all the Saints together, who didst endure such bitter anguish at the foot of the Cross, and dost so justly deserve the respect, love, and gratitude of all mankind, be pleased to accept my weak and imperfect homage this day. Kneeling before thee, O sacred heart, I thank thee, with the utmost respect and love, for all the blessings thy incomparable goodness has obtained for me, and I praise and revere thee, in union with all the souls whose delight and happiness is to love thee. Most compassionate heart, the admiration of the Angels and saints, thou, together with the heart of Saint Joseph, shalt be henceforth, next to the Heart of Jesus, the object of my most earnest devotion; thou shalt be my refuge in affliction, my comfort in sorrow, my shield against the enemies of my salvation, and my trust in the hour of my death. Amen.

A Three-fold Salutation to our Blessed Lady.[20]

I.

Charitable Refuge of sinners, spotless

[20] Translated from the additions to a French translation of St. Liguori's Visits.

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Virgin, I beseech thee, by the Divine consolation thou didst experience in virtue of thy admirable virginity when the Son of God, Who is purity itself, was pleased to choose thee for His Mother when He became Man, have pity on our wretchedness, and the corruption of our nature, so prone to evil, and obtain for us the virtue of penance and an unceasing hatred of sin.

V. Advocate of sinners.

R. Pray for us.—Hail Mary, &c.

II.

Charitable Refuge of sinners, holy Virgin, I beseech thee by the ineffable consolation thou didst feel in bringing into the world the blessed Fruit of thy womb, Jesus, without any stain to thy spotless virginity, have pity on our wretchedness, and obtain for us, from thy only Son, purity of heart and of body, the virtue of penance, and a firm perseverance in good.

V. Advocate of sinners.

R. Pray for us.—Hail Mary, &c.

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III.

Charitable Refuge of sinners, glorious Virgin, I beseech thee by the sweet consolation thou didst feel in finding thy virginal purity preserved after the Birth of thy Divine Son, so that thou art pure as the Angels themselves, look upon us with pity that, through thy intercession, we may be partakers in thy happiness; obtain for us, from thy Divine Son, forgiveness of our sins, and eternal salvation.

V. Advocate of sinners.

R. Pray for us.—Hail Mary, &c.

LET US PRAY.

O God, our Helper and Protector, in consideration of the inviolable Virginity Thou didst grant to the ever-blessed Virgin Mary, Thy Mother, be pleased to strengthen us more and more, by a new life, in the holy virtue of purity, and grant that, freeing ourselves from the snares of Hell, we may attain to the glorious resurrection and eternal happiuess for which we hope through Thy mercy; Who livest and reignest with God the Father, in the Unity of the Holy Ghost, one God, world without end. Amen.

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A Prayer in honour of the Immaculate Conception.

Thou art all-beautiful, O Mary, and the stain of original sin is not found in thee. Thou art the glory of Jerusalem, thou art the joy of Israel, thou art the honour of our race, thou art the Advocate of sinners. O Mary, most prudent Virgin, pray for us: intercede for us with Christ our Lord.

V. In thy Conception thou wert a spotless Virgin.

R. Pray for us to the Father, Whose Son thou didst bring forth.

LET US PRAY.

O God, Who by the immaculate Conception of the Virgin didst prepare a worthy habitation for Thy Son, we beseech Thee that Thou, Who didst preserve her from all stain through the future death of this Thy Son, wouldst grant that we, purified by her intercession, may attain to Thee, through the same Christ, our Lord. Amen.

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Prayer to our Blessed Lady.[1]

Holy Mary, spotless Virgin and glorious Mother of our Lord Jesus Christ, God and Man, behold at thy feet the most sinful of creatures, who yet dare to raise my eyes to thee, and implore thy clemency: thou, O Queen of Angels, art the refuge of sinners, and the protector of the just; thou wilt not then reject me! With tearful eyes, and a heart pierced with sorrow, I come before thee; I know that I am unworthy of favour after so many falls, and that I can have no hope of obtaining what I ask unless through thy protection: thou seest the sad condition to which I am reduced; all that flatters my heart charms and seduces me; opportunity easily draws me into worldly vanity; the fire of my passions burns me like a fever, while I am cold and negligent of virtue, and so overwhelmed by the weight of my sins that I shall inevitably sink to the bottom of the abyss if thy help does not support me. There are indeed moments, as thou knowest, most

[1] Translated from l'Ame Embrasée.

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blessed Mother, when I see and detest the enormity of my sins, and even resolve to amend, and try to rise from the depths to which I have fallen, but alas, my efforts are so weak that I soon fall back. Holy Mary wilt thou refuse thy help to me in so deplorable a state? Thou art my Advocate, and after God my Hope; obtain for me, I beseech Thee, from thy adorable Son, that I be no more ruled by pride and self-love, by impatience and anger, by inconstancy and carelessness, lest my unhappy soul perish eternally! Pity me my merciful Patroness and help me speedily, ere my crimes dry up the sources of Divine Goodness, and make me for ever unworthy of the grace of God and the pardon of my sins.

It has been always said of thee, most glorious Mother of God, that thou hast never rejected or abandoned any of those who, in their affliction, have turned to thee, with a contrite and humble heart, and have implored thy merciful and powerful help, Accept my prayer then, O Mother of mercy; let not my unworthiness turn aside thy help, but let me feel the effect of thy pity; if thou wilt

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grant me this grace, I will henceforward despise all the attractions of the world, and love only virtue; I will wish for nothing but the love of God, and thy merciful help shall so fill my mind that my thoughts, words, and actions shall be consecrated to the service of Jesus Christ, thy Son, our Lord, to Whom be glory, honour, benediction and praise, with the Father, in the unity of the Holy Ghost, one God, world without end. Amen.

To beg various graces through her intercession.[2]

I humbly salute and praise thee, holy Mary, most merciful, pure, holy, and blessed Lady, powerful Queen of Angels, Patriarchs and Prophets, most glorious of Apostles, most courageous of Martyrs, wisest and most faithful of Confessors, purest of Virgins, true Mother of our God. Thou knowest my misery, my wounds, my weakness, poverty and nakedness; behold my desires and my groans are before thee, look on me and

[2] Translated from the "Libellus Precum.'

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pity me. Thy servant Richard of St. Victor, says that as, according to the Scripture, *Wheresoever the body shall be there shall the eagles also be gathered together*, so wherever misery is found, thy mercy hastens to give help, nor canst thou know of wretchedness and not assist. Behold I, kneeling before thee, humbly call upon thee, O Refuge of the miserable, and implore of thy maternal heart, by the love which thou bearest to thy Divine Son, and by the charity with which thou didst accept us for thy clients and unworthy children, to obtain for me full forgiveness of all my sins and a true hatred of them, and worthy fruits of penance in this life, together with a generous mortification of all my senses and affections, and a complete victory over all temptation. Obtain for me an increase of faith, a more trusting hope, a more perfect charity, an entire resignation to the Will of God, complete purity of intention, and an affectionate devotion to my crucified Jesus, to the most holy Sacrament, and to thee, my ever-blessed Mother: obtain

[3] St. Matt. xxiv. 28.

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also for me obedience to my superiors, affability and meekness to all, profound humility, patience in adversity, and finally the gift of perseverance, and of a happy and holy death. I beseech thee, most blessed Lady, to be with me at the hour of my death, and shelter me from the terrors of God's Justice, for thou art my beloved Mother and Queen, and I resolve, with thy help, to promote devotion to thee by every means in my power. Amen.

A Prayer to our blessed Lady.

Holy Mary, Virgin Mother of God, I N. this day choose thee for my Patroness, and Advocate, and firmly resolve never to abandon thee, nor to say or do anything against thee, or allow anything disrespectful to thee to be done by those under me. I beseech thee accept me for thy servant, be with me in all my actions, and desert me not at the hour of my death.

Another.

Holy Mary, Mother of God, and my Mother, I commend myself, body and

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soul, into thy holy keeping, this day, and every day of my life, and especially at the hour of my death: to thee I commit all my hopes and consolations, all my trials and sorrows, my life and my death, that, through thy holy merits and intercession, all my actions may be directed and disposed according to the most holy Will of thy Divine Son. Amen.

FINIS.

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